The Book of Manners

Compiled by: Fu’âd Ibn ‘Abdul-‘Azeez Ash-Shulhoob

Translated by: Faisal Shafiq, Montréal, Canada

DARUSSALAM

كتــاب الآداب

The Book Of Manners

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PUBLISHER'S NOTE

All the praises and thanks are due to Allâh, the *Rubb* of the worlds, and may Allâh exalt the mention of the Prophet Muhammad, the chosen, the trustworthy, and the mention of his Household and all of his Companions.

Islam is the greatest favor of Allâh with which He has distinguished the mankind and Jinn. It is only a *Deen* which Allâh made the last of all religions.

Hence, it is the duty of every Muslim to value this divine favor by adhering to it. This could not be accomplished without understanding all the aspects of the religion which should be based on the Qur'ân and the *Sunnah.*

We try to present our publications based on authentic research material in accordance with the Qur'ân and Sunnah, along with simplicity and freedom from every type of vague conception, weak authority, and false ideas. You will find the same spirit and tradition of good research, professional editing and excellent printing standard in this work.

The Book of Manners is by Shaikh Fu'aad Ibn Abdul-Azeez Ash-Shulhoob. Shaikh is a well-known Islamic scholar and has compiled this book on Islamic Manners and Etiquette after his thorough study of the works of great scholars such as Imam Ibn Al-Qayyim, Ibn Muflaih, As-Safaareenee and others.

This collection relates to the important aspects of daily life so that the readers may benefit from it for their success in this life as well as in hereafter.

'Abdul-Malik Mujahid
General Manager
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Introduction

Verily, all praise is to Allāh; we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allāh from the evil of our own selves and from the evil of our deeds. Whomsoever Allāh guides none can lead astray, and whomsoever Allāh leads astray none can guide. And I bear witness that none has the right to be worshipped but Allāh alone and that He has no partner, and I bear witness that Muhammad is His slave and Messenger. O Allāh, send prayers and salutations on Muhammad, his family, and his Companions ﵃.

Allāh ﷻ completed our religion for us, completed His favors for us, and sent to us a Messenger ﷺ who is merciful to his Nation. That Messenger, Muhammad ﷺ, guided us to all that is good and warned us about all that is evil, and his guidance is applicable as well as binding upon mankind until the Hour (i.e. the end of this world) comes to pass.

Among the many good deeds that the Prophet ﷺ guided us to and the evil that he ﷺ warned us about, are a set of manners that are comprehensive of worldly matters and religious matters, of worship and dealings - dealings with one's family, children, acquaintances, and strangers.

There are different kinds of manners, and so the Islamic ruling changes depending on which manner is in question. A specific manner can be *Haram* (forbidden), *Waajib* (compulsory), *Mustahabb* (recommended: one is rewarded for doing it but not punished for not doing it), *Makrooh* (disliked: one is rewarded for not doing it but not punished for doing it), or *Mubaah* (whether one does it or not, he is neither punished nor rewarded). As we study each manner in this book, we will clarify its ruling.

Throughout history, Muslim scholars have written books on manners, these being the most famous among them: *Zaad Al-Ma'aad,* by Ibn Al-Qayyim Al-Jawziyyah; *Kitaab Al-AadaabAsh-Shar'iyyah,* by Ibn Muflaih; and *Kitaab Ghidhaa Al-Albaab,* by As-

Safaareenee. My purpose here is to summarize their works and present the manners they discussed in a book that is easy to read and understand. And in keeping with that purpose, I have tried as much as possible to avoid excessive detail.

It must be understood, of course, that perfection or even some semblance of completeness in any scholarly work is very difficult to achieve. If a reader finds an error or any deficiency, he should call our attention to it, and Allāh ﷻ does not waste the rewards of those who strive to improve matters. We seek help from Allāh and depend upon Him alone. There is neither might nor power except with Allāh, the All-Mighty. O Allāh, send prayers and salutations and blessings on Muhammad, his family, and his Companions ﷺ. And all praise is to Allāh, the Lord of all that exists.

Written by,

Fu'aad Ibn 'Abdul-'Azeez Ash-Shulhoob

The Book Of Manners

Chapter -1

The Manners Of Reciting The Qur'an, And Related Issues

Allāh ﷻ said:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾﴾

"Verily We: It is We Who have sent down the Dhikr (i.e., the Qur'an) and surely, We will guard it (from corruption)" (Qur'an 15:9)

And Allāh ﷻ said:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾﴾

"Do they not then consider the Qur'an carefully? Had it been from other than Allāh, they would surely have found therein much contradictions" (Qur'an 4:82)

And Allāh ﷻ said:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾﴾

"Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?" (Qur'an 47:24)

And Allāh ﷻ said:

﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾﴾

"And recite the Qur'ān (aloud) in a slow (pleasant tone and) style." [73: 4]

The Messenger of Allāh ﷺ said,

«. . . وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ، يَتْلُونَ كِتَابَ اللهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ. . »

"No people gather in a house from Allāh's houses, to recite Allāh's Book and study it together, except that As-Sakeenah (serenity) descends upon them, mercy envelops them, the Angels surround them, and Allāh mentions them to those that are with Him..."[1]

The Prophet ﷺ also said,

«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

"The best among you is he who learns the Qur'an and teaches it."[2]

And on yet another occasion, he ﷺ said,

«الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ»

"The person who is proficient in the Qur'an is with the Safarah (the Messengers or the angels), the Kiraam (those that are close to Allāh ﷻ), and the Bararah (those that are obedient to Allāh ﷻ). As for the person who reads the Qur'an, though it is difficult for him and though he stutters, he has two rewards."[3]

[1] Muslim (2699)
[2] Bukhaaree (5027)
[3] Bukhaaree (4937) and Muslim (798), and the wording here is from the narration of Muslim.

The Manners Related To Reciting The Qur'an

1) Strive To Be Sincere When You Learn And Recite The Qur'an

When you recite the Qur'an, you are performing an act of worship, for which you are seeking Allāh's pleasure and reward. This, as well as all other acts of worship, must fulfill two conditions - sincerity and *Mutaa'ba'ah* (following the Prophet ﷺ in the way one performs the act of worship; otherwise, the deed performed is rejected).

An-Nawawee explained that one who recites the Qur'an is first and foremost commanded to be sincere in his recitation, to seek Allāh's countenance, and to not intend the achievement of any other goal. An-Nawawee makes an important point, for some reciters of the Qur'an want to attract attention to themselves, desiring veneration from others - we ask Allāh ﷻ to keep us safe and healthy [from such diseases]. It should be enough for a reciter to know the punishment awaiting him if he recites the Qur'an so that people will praise him for his recitation, a punishment that is explained in the following *Hadeeth*. Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتُشْهِدَ. فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ. قَالَ: كَذَبْتَ. وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ. فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ. فَأُتِيَ بِهِ. فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ. قَالَ: كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ. وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِيءٌ. فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ.. الحديث»

"The first person to be judged on the Day of Resurrection is a man who was martyred. He will be brought [forward]; the blessings he received will be mentioned to him and he will

acknowledge them. Then He (Allāh) will say, 'What did you do for them (i.e., what did you do to show thankfulness for those blessings)?' He will say, 'I fought for You until I was martyred.' Allāh ﷻ will say, 'You have lied; instead, you fought so that it would be said: [He is] brave, and that has indeed been said [about you].' Then an order will be given regarding that man, and he will be dragged on his face until he is thrown into the Hellfire. [Another among the first to be judged is] a man who learned the Qur'an, taught it, and recited it. He will be brought [forward]; the blessings he received will be mentioned to him and he will acknowledge them. Then He will say, 'What did you do for them?' The man will say, 'I learned knowledge and taught it. And I recited the Qur'an for You.' He ﷻ will say, 'You have lied, but instead you learned knowledge so that it would be said: [He is] a scholar; and you recited the Qur'an, so that it would be said: He is a reciter, and [both statements] have been said. Then an order will be given regarding him; he will be dragged on his face until he is thrown into the Hellfire...'"[1]

2) Apply The Teachings Of The Qur'an

You apply the Qur'an's teachings by deeming lawful what it permits, and deeming forbidden what it forbids; by avoiding what it prohibits and acting on its commands; by applying its clear verses and believing in its unclear verses; and by applying all of its laws and precepts. A severe punishment awaits those who, despite being blessed by Allāh ﷻ with knowledge of the Qur'an, do not apply its teachings. In a long *Hadeeth* wherein the Prophet ﷺ described a dream he had, he ﷺ said,

«قَالَا: اِنْطَلِقْ. فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفَاهُ، وَرَجُلٌ قَائِمٌ عَلَى رَأْسِهِ بِفِهْرٍ أَوْ صَخْرَةٍ. فَيَشْدَخُ بِهِ رَأْسَهُ، فَإِذَا ضَرَبَهُ تَدَهْدَهَ الْحَجَرُ، فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ فَلَا يَرْجِعُ إِلَى هَذَا حَتَّى يَلْتَئِمَ رَأْسُهُ، وَعَادَ رَأْسُهُ كَمَا هُوَ، فَعَادَ إِلَيْهِ فَضَرَبَهُ، قُلْتُ: مَنْ هَذَا؟ قَالَا: انْطَلِقْ.

[1] Muslim (1905)

(ثُمَّ فَسَّرَ لَهُ ذَلِكَ ﷺ فَقَالَ:) وَالَّذِي رَأَيْتَهُ يُشْدَخُ رَأْسُهُ فَرُجُلٌ عَلَّمَهُ اللهُ الْقُرْآنَ، فَنَامَ عَنْهُ بِاللَّيْلِ وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ، يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ»

"Until we came upon a man who was lying down on his back, and upon another man who was standing over him with a rock or a stone. [The man who was standing] would break the other man's head, and when he would strike him, the rock would roll away. Whenever he went to retrieve the rock, he would no sooner return than the other man's head would heal and return to its previous state. Then the man [who was standing] would strike him [over and over again]. I asked, 'Who is this?'" The Prophet ﷺ then explained the meaning of what he saw: "As for the one whose head would be [constantly] broken, he is a man whom Allāh ﷻ taught the Qur'an, but who would then sleep from it at night, and not apply it during the day. That will be done to him (his head being struck with the rock, over and over again) until the Day of Resurrection."[1]

3) Consistently Recite And Study The Qur'an

To be sure, if one who memorizes the Qur'an does not revise it frequently and consistently, he will forget the portions he memorized, for the Qur'an escapes quickly from the breasts of men. And for this very reason, we must study and recite it as frequently as possible. Ibn 'Umar ؓ reported that the Messenger of Allāh ﷺ said,

«إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ»

"The example of the companion of the Qur'an is that of an owner of a tied camel: if he is vigilant over it, he will hold onto his camel; if he releases it, it will go away."[2]

And from the *Hadeeth* of Abu Moosa ؓ, the Prophet ﷺ said,

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[1] Bukhaaree (1386)
[2] Bukhaaree (5031) and Muslim (789)

«تَعَاهَدُوا الْقُرْآنَ، فَوَ الَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّيًا مِنَ الإِبِلِ فِي عُقُلِهَا»

"Maintain the Qur'an (by revising it frequently), for by the One Who has my soul in His Hand, it goes away more intensely than do camels from their hobbles."[1]

Here, the Prophet ﷺ likened the study and constant recitation of the Qur'an to tying a camel, which, it is feared, might break loose and flee. As long as one keeps a camel tied with its hobble, it is preserved; and as long as one studies and revises the Qur'an, it will not escape from his memory. Camels are singled out in this example because they are notorious for fleeing and because they are difficult to retrieve once they have fled.

4) You Should Not Say, "I Forgot"; Instead, Say, "I Was Made To Forget."

One night, when he heard a man reciting a Chapter of the Qur'an, the Messenger of Allāh ﷺ said,

«يَرْحَمُهُ اللهُ، لَقَدْ أَذْكَرَنِي آيَةَ كَذَا وَكَذَا كُنْتُ أُنْسِيتُهَا مِنْ سُورَةِ كَذَا وَكَذَا»

"May Allāh have mercy on him, for he has indeed reminded me of such and such verse, which I was made to forget, from such and such Soorah (Chapter)."[2]

And in another *Hadeeth,* the Messenger of Allāh ﷺ said,

«بِئْسَ مَا لأَحَدِهِمْ يَقُولُ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ»

"Wretched is it for one of them to say, 'I forgot such and such verse'; rather, he was made to forget it (some scholars have said that one says this – "I was made to forget" – to recognize the fact that he is being punished for not revising and maintaining the verse (or verses) as well as he should have done)."[3]

[1] Bukhaaree (5033)
[2] Bukhaaree (5038) and Muslim (788)
[3] Bukhaaree (5039) and Muslim (790)

An-Nawawee said, "It is forbidden for one to say, 'I forgot it,' because that suggests negligence regarding the Qur'an's verses, and Allāh ﷻ has indeed said:

﴿أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا﴾

"Our verses came unto you, but you disregarded them."

And in explaining the above-mentioned *Hadeeth*, Al-Qaadee 'Iyaadh said, "The best explanation of this *Hadeeth* is that the saying itself - "I forgot it" - is not being blamed, but rather what is reprehensible is the condition of the person saying it. It is as if he is saying, 'I forgot...[and my situation is] the situation of one who memorized the Qur'an but was then negligent regarding it, until he forgot it.'"

Question: What is the ruling regarding one who memorizes the Qur'an or parts of it, but then forgets what he memorized?

Answer: the Permanent Council Of Scholarly Research in Saudi Arabia gave this answer: It is certainly not appropriate for one who memorized the Qur'an to be derelict in reciting and maintaining it; instead, he should revise a set amount daily, to help him maintain the Qur'an and to prevent him from forgetting it; furthermore, he should do so, hoping for reward and seeking to benefit from its commands and rulings, both in belief and in action. But if one memorizes a portion of the Qur'an and then forgets it because he was careless or because he became busy, he is not sinning. All ahaadeeth that mention any kind of punishment for someone who forgets what he memorized from the Qur'an are not authentically related from the Prophet ﷺ. And success lies with Allāh ﷻ

5) It Is Compulsory To Contemplate The Qur'an

There are a number of revealed texts in which we are called upon to contemplate the verses of the Qur'an. We have hitherto mentioned some of those texts; one example is this verse:

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾﴾

> *"Do they not then consider the Qur'an carefully? Had it been from other than Allāh, they would surely have found therein much contradictions"* (Qur'an 4:82)

Ibn As-Sa'dee explained that contemplating the Qur'an means to contemplate its meanings, to reflect on its teachings, aims, and wisdoms. Contemplating the Qur'an is the key to and fountain-head of all knowledge. It is through contemplation of the Qur'an that one's *Eemaan* (faith) increases in his heart. In contemplating the Qur'an, one becomes acquainted with his Lord, His perfect qualities, and those qualities of imperfection that He ﷻ is far above from having; furthermore, one learns the way to worship Allāh ﷻ and becomes able to distinguish between the people of righteousness and the people of evil. And the more one reflects on the Qur'an, the more will his knowledge, foresight, and practical application of the religion increase. So important is it to contemplate the Qur'an that Allāh ﷻ did not only encourage us to do so, but informed us that it is the purpose behind the Qur'an being revealed:

﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾﴾

> *"(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember"* (Qur'an 38:29)

This was the way of the Companions ؓ; they would, as Imam related, take ten verses from the Messenger of Allāh ﷺ. Then, they would not move on to the next ten until they learned the knowledge and the application of the ten they had with them. They said, "And so we learned knowledge and action."[1]

Yahyaa Ibn Sa'eed related that when he was sitting down with Muhammad Ibn Yahyaa on one occasion, Muhammad called out to a man and said, "Relate to me what you heard from your father." The man said, "My father informed me that he once went to Zaid Ibn Thaabit ؓ and said, 'What is your view on

[1] Al-Musnad (22971)

reading the [entire] Qur'an in seven [nights]?' Zaid ﵁ answered, 'That is good, but for me to read the [entire] Qur'an in half a month or in ten [nights] is more beloved to me – but ask me why?' My father said, 'Then I ask you, why?' Zaid ﵁ said, 'So that I may contemplate it, and stop at [different verses, to reflect on them and the profound wisdoms and teachings contained in them].'"[1]

6) The Permissibility Of Reciting The Qur'an While One Is Standing, Walking, Riding, Sitting, Or Lying Down

The source of this ruling is found in the saying of Allāh ﷻ:

﴿ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

"Those who remember Allāh (always, and in prayers) standing, sitting, and down on their sides" (Qur'an 3:191)

And in the saying of Allāh ﷻ:

﴿لِتَسْتَوُۥا عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَـٰنَ
ٱلَّذِى سَخَّرَ لَنَا هَـٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾﴾

"In order that you may mount firmly on their backs, and then may remember the Favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to our Lord we indeed are to return!" (Qur'an 43:13)

From the Sunnah, we learn that the Prophet ﷺ would recite the Qur'an in various positions – even when riding or resting on something. 'Abdullah Ibn Mughaffal ﵁ said, "On the day of the Makkah Conquest, I saw the Messenger of Allāh ﷺ reciting *Sooratul-Fath* (The Victory Chapter) while he was on his riding camel."[2] 'Aisha ﵂ said, "While I would be menstruating, the Prophet ﷺ would recline in my lap and recite the Qur'an." From the fact that the Prophet ﷺ recited the Qur'an while he was

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[1] Muwatta Maalik (320) (1/136), Daar Al-Kutub Al-'Arabee

[2] Bukhaaree (5034) and Muslim (794)

riding on his mount, we infer that it is similarly permissible to recite the Qur'an when we are walking, for there is no significant difference between the two states as would make one deserving of a certain ruling and the other deserving of a different ruling.

7) Only The Purified May Touch The Qur'an

This ruling is based on the saying of Allāh ﷻ:

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ٧٩﴾

"Which (that book with Allāh) none can touch but the purified (i.e., the Angels)" (Qur'an 56:79)

The Prophet ﷺ sent an important letter to 'Amr Ibn Hazm ؓ; it contained, in addition to other matters, legal rulings pertaining to inheritance law and punishments for crimes. In that letter is written,

«أَنْ لَا يَمسَّ الْقُرْآنَ إِلَّا طَاهِرٌ»

"And that none touch the Qur'an except for the purified."[1]

Question: Is it permissible for one who is in a state of impurity to hold the Qur'an via a barrier, such as a piece of cloth or the cloth of one's garment?

Answer: Yes, one may hold the Qur'an via a barrier, because in doing so, one is not physically touching the Qur'an. Shaikh Al-Islam issued this ruling and said that it applies regardless of whether the cloth used is that of a man, woman, or child, and regardless of whether one holds it from above or below. And Allāh ﷻ knows best.

Although it is permissible to carry the Qur'an in one's pocket, it

[1] Related by Maalik in his Muwatta (468). This letter, which the Prophet ﷺ sent to 'Amr ؓ, was for the people of Yemen. Ibn 'Abdul Barr said, "This letter is well-known to the people of knowledge, so well-known that it does not need a chain (At-Tamheed (17/396, Daar-At-Tayyibah)." In Al-Irwaa (122), Al-Albaanee ruled that it is authentic and mentioned that Imam Ahmad ruled by it and that Ishaaq Ibn Raahawayyah ruled that it is authentic (1/158, Al-Maktab Al-Islaamee).

is not permissible for one to carry it when one enters the toilet. Before entering, one should leave it in an appropriate place, so as to show honor and veneration for the Qur'an. But if one is forced to enter with it because he fears that, left outside, it will be stolen, he is allowed to take it into the washroom with him, for there is a necessity in this case.

8) The Permissibility Of Reciting The Qur'an From Memory For One Who Is In A Minor State Of Impurity

If one is *Junub*, in a major state of impurity (this results, for instance, from engaging in sexual intercourse or having a wet dream, and one continues to remain in this state until he takes a shower), it is categorically forbidden for him to recite the Qur'an, which means that he may neither touch the Qur'an and read from it directly nor recite it from memory. 'Alee ﷺ said, "The Messenger of Allāh ﷺ would recite the Qur'an to us, as long as he was not *Junub* (in a major state of impurity)."

But if one is in a minor state of impurity (which results, for example, from sleeping, passing wind, defecating, or urinating), then it is permissible for him to at least recite the Qur'an from memory. Discussing the time when he spent the night at the home of his aunt - Maymoonah ﷺ, the Prophet's wife - 'Abdullah Ibn 'Abbaas ﷺ said, "In the middle of the night - or just before or just after - the Messenger of Allāh ﷺ woke up, sat up, and wiped the sleep from his face with his hand. He ﷺ then recited the last ten verses of *Soorat Aal-'Imraan* (The Family Of 'Imraan Chapter), after which he stood up [and went] to a canteen that was suspended (or tied). He ﷺ then made ablution, performing it well." That the Prophet ﷺ recited the Qur'an after sleeping but before performing ablution proves that it permissible for one who is in a minor state of impurity to recite the Qur'an, for like sleep, urinating and passing wind and defecating result in one being in a state of minor impurity; hence, they all take the same ruling.

True, it is better and more complete to recite the Qur'an when one is purified; nonetheless, neither blame nor criticism should

be leveled at one who recites it while being in a minor state of impurity. In fact, the one who blames or criticizes him is the one who deserves censure, because he is imputing blame to one who is doing the same as the Prophet ﷺ did — as is established in the authentic Sunnah.

'Umar Ibn Al-Khattaab ﷺ was once with a group of people who were reciting the Qur'an. He left them to relieve himself, and as he was returning, he was reciting the Qur'an. A man said to him, "O Leader of the Believers, do you recite the Qur'an without having had performed ablution?" 'Umar ﷺ rejoined, "Who issued this ruling to you (that it is not permissible to recite the Qur'an when one is in a minor state of impurity); was it Musailamah?"[1]

Question: Is it permissible for a person who is in a minor state of impurity to read directly from the Qur'an (i.e., while he is touching it)?

The Permanent Council For Scientific Researches (in Saudi Arabia) gave the following answer: If one is *Junub* (in a major state of impurity), he may not recite the Qur'an until he takes a shower; he may neither read from the Qur'an directly nor recite it from memory. And only after one is completely purified, from both the minor and major states of impurity, may one read directly from the Qur'an.[2]

Question: Which is better for the reader — to read from memory or to read directly from the Qur'an?

Answer: The scholars are in disagreement concerning this issue. Some hold that it is better to read from one's memory, while others maintain that it is better to read directly from the Qur'an. The latter group represents the majority of scholars; they say it is better to read directly because there is the added precision and blessings of seeing the Qur'an, blessings that are not necessarily tangible or directly felt. However, there remains a third group of

[1] Al-Muwatta (469)
[2] (5/328); Fatwa 8859

scholars whose opinion in the matter lies somewhere in between: Ibn Katheer said, "Some scholars say, 'The matter really revolves around humility and presence of heart; if these are found in greater abundance when one reads from memory, then it is better for him to read from memory; but if they are found in greater abundance when one is reading directly from the Qur'an, then reading directly from the Qur'an is better. And if one finds that he has an equal amount of humility when reading directly or when reading from memory, then reading directly from the Qur'an is better, because better precision is achieved and because there is the added distinction of looking at the Qur'an.'" After discussing this last opinion, Ash-Shaikh Abu Zakariyyah An-Nawawee (may Allāh have mercy on him) said, "From the sayings and actions of our pious predecessors, it appears that they applied this detailed ruling." And in relation to this issue, Ibn Al-Jawzee said, "Whoever has a copy of the Qur'an should at the very least read a few verses directly from it everyday, so that it does not become abandoned."[1]

9) The Permissibily Of Reciting The Qur'an For Menstruating Women And Women Experiencing Post-Natal Bleeding

There is no authentic proof in which it is established that these two categories of women may not recite the Qur'an; nonetheless, we know for sure that they may not touch the Qur'an. The Permanent Council For Scientific Researches (in Saudi Arabia) issued this ruling: "There is nothing wrong in these two categories of women reciting the Qur'an without touching it: menstruating women and women experiencing post-natal bleeding. This is the stronger of the two opinions held by different scholars in this issue, for there is no authentic proof established from the Prophet ﷺ which indicates a prohibition in

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[1] Ibn Al-Jawzee is referring to this verse of the Qur'an:

﴿وَقَالَ ٱلرَّسُولُ يَـٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَـٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾﴾

And the Messenger (Muhammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur'an} (Qur'an 25:30)

this regard."

10) It Is Recommended To Clean One's Mouth With *Siwaak* Before Reciting The Qur'an

One does this, showing good manners to and veneration for Allāh's speech. So if one intends to recite Allāh's speech, he does well to clean his mouth and give it a good smell with *As-Siwaak* or with anything else through which cleanliness is achieved. This saying of Hudhaifah ﵁ indicates something to the effect of the said practice: "When the Prophet ﷺ would wake up at night for *Tahajjud* (late-night prayer), he would rub and clean his mouth with *As-Siwaak*."[1]

11) It Is From The *Sunnah* To Say The *Isti'aadhah* (i.e., "I seek refuge in Allāh from the accursed Shaitaan") and the *Basmalah* (i.e., "In the Name of Allāh, the Most Beneficent, the Most Merciful") Upon Reciting The Qur'an

That it is *Sunnah* to say the *Isti'aadhah* before reciting the Qur'an is based on both the Qur'an and the Sunnah. Allāh ﷻ said:

﴿فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾﴾

> *"So when you want to recite the Qur'an, seek refuge with Allāh from Shaitaan (Satan), the outcast (the cursed one)" (Qur'an 16:98)*

And from the *Sunnah*, there is the narration of Abu Sa'eed Al-Khudree ﵁, who said, "When the Prophet ﷺ stood at night, he would *Kabbar* (make takbeer, i.e., say, *Allāhuakbar*, Allāh is the greatest). Then he would say,

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ»

> *'How perfect You are O Allāh, and I praise You. Blessed be Your name, and lofty is Your position, and none has the right to be*

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[1] Related by Al-Bukhaaree (1136), Muslim (255), Ahmad (22802), An-Nassaaee (2), Abu Daawood (55), Ibn Maajah (286), and Ad-Daarimee (685).

worshipped except You.' Next, he would say,

«لَا إِلَٰهَ إِلَّا اللهُ»

'Laailaha Illallah (none has the right to be worshipped but Allāh),'

three times, followed by

«اللهُ أَكْبَرُ كَبِيرًا»

'Allāhuakbar Kabeeran (Allāh is Most Great),'

three times, and,

«أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

"I seek refuge with Allāh, the All-Hearing and the All-Knowing, from the accursed Shaitaan (Satan) – from his pride, his poetry, and his madness.'

Then he would recite [the Qur'an]."[1]

Therefore, from the above-mentioned verse and *Hadeeth*, we know of two forms of making *Isti'aadhah* (of seeking refuge with Allāh from the accursed *Shaitaan*):

1) "I seek refuge with Allāh from the accursed Shaitaan."

2) "I seek refuge with Allāh, the All-Hearing and the All-Knowing, from the accursed *Shaitaan* – from his pride, his poetry, and his madness."

And there is a third wording that is related by Abu Daawood: "I seek refuge with the All-Hearing and the All-Knowing from the accursed *Shaitaan*."[2] Since each wording has its source in the

[1] Related by Abu-Daawood. Al-Albaane said about it, "*Saheeh* (authentic)." And At-Tirmidhee said, "In the matter it discusses, this *Hadeeth* is the most famous one."

[2] Abu Daawood (785). Al-Albaanee did not deem this narration to be authentic; however, upon issuing a ruling in Ash-Sharh Al-Mumtai', Ibn 'Uthaimeen mentioned this *Hadeeth* as a proof, which indicates that he considers it to be established (at the very least, Hasan); refer to Ash-Sharh (3/71), Muassasah Aasaam.

Qur'an and Sunnah, it is recommended for one to alternate, now using one wording, now using another.

The *Isti'aadhah* is important because it helps keep the *Shaitaan* at a fair distance away from one's heart while he is reciting Allāh's Book. With the *Shaitaan* far away, one can then benefit by his recitation – by reflecting upon its verses and understanding its meanings, for there is certainly a significant difference between reciting the Qur'an while one's heart is awake and present, and between reciting it while one's heart is asleep and heedless.

As for the *Basmalah* (to say, 'In the name of Allāh, the Most Beneficent, the Most Merciful'), it is *Sunnah* to say it upon reciting the Qur'an. Anas ﷺ said, "One day, while the Prophet ﷺ was among us, he took a nap; then he raised his head, smiling. We asked, 'What made you laugh, O Messenger of Allāh?' He ﷺ said,

«أُنْزِلَتْ عَلَيَّ آنِفًا سُورَةٌ»

"'A Soorah (Chapter of the Qur'an) was revealed to me earlier.'"

He then recited:

«بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ»

"'In the name of Allāh, the Most Beneficent, the Most Merciful'".

﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ۝٣﴾

"Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise). Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who makes you angry (O Muhammad ﷺ) – he will be cut off (from every good thing in this world and in the Hereafter)" (Qur'an 108)."[1]

Question: It is a common practice among many Muslims to say

[1] Muslim (400)

"*Sadaqallahul-'Adheem* (Allāh, the All-Mighty, has spoken the truth)" immediately after they recite some of the Qur'an. Is there any proof to support this practice?

Answer: There is no proof, neither from the Qur'an nor from the Sunnah, which indicates that one should always say "*Sadaqallahul-'Adheem*" immediately after reciting the Qur'an. True, this is now the practice of the majority, but the deeds of the many are not proofs that show something to be true. Allāh ﷻ said:

﴿وَمَآ أَكۡثَرُ ٱلنَّاسِ وَلَوۡ حَرَصۡتَ بِمُؤۡمِنِينَ ۝١٠٣﴾

"And most of mankind will not believe even if you desire it eagerly" (Qur'an 12:103)

Al-Fudail Ibn 'Iyaad (may Allāh have mercy on him) is known for some profound, epigrammatic sayings; in one such saying, he said, "Do not feel lonely on the paths of guidance just because few people travel them, and do not be deceived by the abundance of destroyed travelers [on the paths of misguidance]."

As to the issue in question, proof is with those who forbid this practice. The Messenger of Allāh ﷺ once said to Ibn Mas'ood رضي الله عنه,

«اقْرَأْ عَلَيَّ»

"Recite [the Qur'an] to me.'

Ibn 'Mas'ood رضي الله عنه answered, "I...recite the Qur'an to you, and to you it was revealed?" The Prophet ﷺ said,

«إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي»

"I indeed desire to hear it from other than me."

Ibn Mas'ood رضي الله عنه recited "The Women Chapter" until he رضي الله عنه reached,

﴿فَكَيۡفَ إِذَا جِئۡنَا مِن كُلِّ أُمَّةِۭ بِشَهِيدٖ وَجِئۡنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدٗا ۝٤١﴾

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" (Qur'an 4:41)

Then, the Prophet ﷺ said,

«كُفَّ أَوْ أَمْسِكْ»

"Stop," or, "Refrain."

Ibn Mas'ood ﷺ later related, "I then saw [tears] flowing from his eyes; may my mother and father be ransom for him."[1]

The Prophet ﷺ did not say to him, "Say: *Sadaqallahul-'Adheem*." Nor is it authentically established in any other *Hadeeth* that the Prophet ﷺ said it or asked someone to say it upon completing the recitation of the Qur'an. Furthermore, the practice in question is not related from the early generations of Muslims. All we can say then is that it is a newly invented practice and that there is no related *Sunnah* that legitimizes it.

The Permanent Council For Scientific Reasearches (in Saudi Arabia) issued the following ruling:

When one says, "*Sadaqullahul-'Adheem*," what he is saying is certainly the truth, but to say it regularly when one finishes reading the Qur'an is an innovation (Bid'ah). Despite the fact that the Prophet ﷺ and the rightly-guided *Khaleefahs* recited the Qur'an often, no narration has come to us, as far as we know, to support the said practice. However, it is authentically established that the Prophet said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"As for one who performs an action which our matter is not upon, then it is rejected."

And according to another narration, he ﷺ said,

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

"Whoever introduces something into our matter that is not from it, then it is rejected."[2]

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[1] Bukhaaree (5055), and the wording mentioned here is from his narration of the Hadeeth; Muslim related it as well (800).

[2] *Fatwa* (4310). You perhaps noticed that we prolonged our discussion of this

In a related issue, Imam An-Nawawee made the following point: when one begins his recitation from the middle of a Chapter (*Soorah*), it is recommended for him to start at a verse that is closely linked to other verses, i.e., at the beginning of a theme or topic or story. Similarly, when he stops reciting, he should stop at a verse that ends a series of verses that are linked in meaning. Therefore one need not start and stop according to sections (some sections end whenever 1/30th of the Qur'an is completed, but there are other ways in which the Qur'an is divided as well), the ends of which are usually indicated in copies of the Qur'an. Many of these sections begin or end in the middle of verses that are linked together in meaning. Imam An-Nawawee then said, "With this meaning in mind, the scholars said, 'Reciting a *Soorah* (Chapter) in its entirety is better than reciting a portion equal in size to that Chapter from one of the long Chapters,' the reason being that the connection between verses in certain cases is not clear to many or most people."

12) It Is Recommended To Recite The Qur'an Clearly And Slowly, And It Is Disliked To Recite It Quickly And Carelessly

Allāh ﷻ commanded us to recite the Qur'an in the best manner possible - slowly and clearly and with a nice tone:

﴿وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ۝٤﴾

"And recite the Qur'an (loudly) in a slow, (pleasing tone and) style" (Qur'an 73:4)

The Arabic word used in this verse is *Tarteel;* Ibn 'Abbaas رضي الله عنهما described it to mean, "Make very clear [and distinguishable each letter and word]." Abu Ishaaq said, "And clarity is not achieved by reciting in a hurried manner." Rather, clarity is achieved by making clear every letter, by giving it its full due in reciting it. When one recites the Qur'an as he is commanded to do in the above-mentioned verse, he is more likely to understand the

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issue; we did so because there are many who apply the stated practice, even though the correct path is clear. And we seek help from Allāh ﷻ.

meanings of Qur'an.

Many of our pious predecessors - from the Companions ﷺ and those who came after them - have expressed dislike for reciting in a quick but negligent manner. It may be that one desires to read more in a shorter period of time in order to achieve the greatest reward possible; however, in the process of doing that, he loses out on the greater benefit, which is to contemplate the verses he is reciting, to be spiritually moved by them, and to be moved into action. To be sure, one who recites the Qur'an and contemplates its meanings is more complete than one who hurries in his recitation, seeking to finish a chapter quickly.

Nuhaik Ibn Sinaan once went to 'Abdullah Ibn Mas'ood ﷺ and asked, "O Abu 'Abdur-Rahmaan, how do you read this letter - as an Alif or a Yaa; [in the verse,] is it *Min Maa'in Ghairi Aasin* or...*Yaasin*?" 'Abdullah said, "And the entire Qur'an you have read other than this?" Nuhaik said, "Indeed, I read a *Mufassil* [chapter (*Mufassil* chapters are those chapters between Qaaf and the end of the Qur'an)] in one Rak'ah (one unit of prayer)." 'Abdullah ﷺ said, "This is like the quick, hurried reading of poetry. Verily, there are people who recite the Qur'an but it does not pass their collarbones; however, if it (the Qur'an) enters the heart and becomes firm therein, it benefits [the reciter]..."[1]

Abu Hamzah related that he said to Ibn 'Abbaas ﷺ, "I am indeed quick in my recitation; verily, I read the [entire] Qur'an in three [days], to which Ibn 'Abbaas ﷺ rejoined, "For me to read *Al-Baqarah* in one night but to contemplate it and recite it clearly and slowly is more beloved to me than for me to recite the recitation that you described." In another narration, he ﷺ said, "If there is no way except for you to do as you said, then read it with a recitation in which your ears hear and your heart comprehends."[2]

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[1] Bukhaaree (775) and Muslim (822); the wording mentioned here is from Muslim's narration of the *Hadeeth*.

[2] Related by Ibn Katheer in Fadaail Al-Qur'an: (pg. 236); some eminent scholars have mentioned that its chain is authentic. Refer to Al-Haashiyah (pg. 238)

Imam Ahmad said, "I like smooth, flowing recitation, and I dislike speed (and hastiness) in recitation." On another occasion, when he was asked about a fast-paced recitation of the Qur'an, Imam Ahmad said that he disliked it, except if one's speech pattern in general is such that he cannot go slower. He was also asked if one sins by reciting with a fast-pace. He said, "As for it being a sin, I dare not go that far (he said this because he was careful and knew the sin of saying that something is *Haram* - forbidden - when it isn't)."

Question: Which is better for the reciter - to recite slowly and contemplate what he is reciting or to recite quickly but without reciting negligently, i.e., without doing injustice to the pronunciation of words and letters (the one who does injustice to them is discussed in the previous question)?

Answer: With the condition that quick reading does not involve any negligence in one's recitation, some scholars have ruled that is better to read quickly, because one can recite more, which means a greater reward. Other scholars maintain that is better to read slowly and deliberately.

Ibn Hajr said, "A scholarly review of the issue points to virtue in both a quick reading and a slow, deliberate reading, as long as the one who reads quickly does not do injustice to the letters, vowels, stops, and compulsory elements [of recitation]. There is nothing to prevent one from deeming either of them to be superior or both to be equal. A person who reads slowly and deliberately is like one who gives a single, valuable jewel in charity. One who reads quickly, on the other hand, is like one who gives many jewels, which are equal in value to the other person's single jewel, in charity. It may be, though, that the price of the single jewel is more valuable than all of the jewels that the second person gave; or the opposite might hold true."[1]

[1] Fathul-Baaree (8/707)

13) It Is Recommended To Prolong [Certain Vowels] When Reciting The Qur'an

This is established from the Messenger of Allāh ﷺ. When he was asked about the recitation of the Prophet ﷺ, Anas ؓ said, "It was prolonged." And to demonstrate, he read, "*Bismillahir-Rahmaanir-Raheem*"; he prolonged "*Bismillah*"; he prolonged "*Ar-Rahmaan*"; and he prolonged "*Ar-Raheem.*"[1]

14) It Is Recommended To Beautify One's Voice During Recitation, But It Is Forbidden To Recite In Song-Like Manner[2]

Al-Baraa ؓ said, "I heard the Messenger of Allāh ﷺ recite,

﴿وَالتِّينِ وَالزَّيْتُونِ ۝١﴾

"By the fig, and the olive} (*Qur'an 95*),

during *Al-'Isha* (prayer), and I have never heard anyone that had a more beautiful voice or recitation than he did."[3]

There are authentic narrations which indicate that it is recommended to beautify one's voice when reciting the Qur'an. For example, the Prophet ﷺ said,

«لَمْ يَأْذَنِ اللهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيٍّ أَنْ يَتَغَنَّى بِالْقُرْآنِ»

"Allāh has not heard anything similar to His hearing a Prophet chant the Qur'an."[4]

As they are complete in their form and piety, the Prophets ﷺ are also blessed with beautiful voices. And Allāh ﷻ hears the voices of all slaves, both the righteous ones and the wicked ones; hence we learn from the *Hadeeth* that Allāh ﷻ has not heard anything, from the voices of His slaves, that is similar to a Prophet reciting

[1] Bukhaaree (5045)

[2] It is a common in our times that you will find some *Imams*, whether they realize it or not, reciting the Qur'an as if they are singing a song. They change their pitch and tone and vary their flow in a manner that is similar to the way songs are sung. We ask Allāh ﷻ to guide us and them.

[3] Bukhaaree (769)

[4] Bukhaaree (5023) and Muslim (792)

the Qur'an and beautifying his recitation.[1]

Imam Ahmad said, "The reciter should beautify his voice with the Qur'an and recite it with a sense of sadness and contemplation." This saying of Imam Ahmad is also an explanation of the Prophet's saying, "Allāh has not heard anything similar to His hearing a Prophet chant the Qur'an."

In another narration, the Prophet ﷺ said,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ»

"He is not from us who does not chant the Qur'an."[2]

And in the narration of Al-Barraa Ibn 'Aazib ﷺ, the Messenger of Allāh ﷺ said, "Adorn

«زَيِّنُوا أَصْوَاتَكُمْ بِالْقُرْآنِ»

"your voices with the Qur'an."[3]

In beautifying our voices, we should chant the Qur'an, reading it with feeling and with a sense of sadness. The night after the Prophet ﷺ heard Abu Moosa Al-Ash'aree ﷺ recite the Qur'an, he ﷺ met Abu Moosa ﷺ and said,

«لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ لِقِرَاءَتِكَ الْبَارِحَةَ! لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

"Would that you had seen me when I was listening to your recitation last night! You have indeed been given a flute from the flutes of the family of Daawood."[4]

Abu Ya'laa related the following addition to the same *Hadeeth*: Abu Moosa ﷺ then answered, "Had I known where you were, I would have indeed adorned my voice for you."[5]

[1] This explanation is mentioned by Ibn Katheer: Fadaail Al-Qur'aan (179,180)

[2] Related by Abu Daawood (1469), and Al-Albaanee said, "*Saheeh.*"

[3] Related by Abu Daawood (1468), and Al-Albaanee said, "*Saheeh.*"

[4] Related by Muslim (793) and Bukhaaree (5048), and the second part is related by him only.

[5] Refer to Fathul-Baaree (8/711)

Abu Moosa's *Hadeeth* proves that it is permissible to assume a beautiful recitation or contrive to beautify one's recitation; this does not mean, however, that one goes beyond the limits set by the *Shariah*. One should not exaggerate and elongate to the degree that his recitation takes the form of a melody or a song. Imam Ahmad said that he had a strong aversion to recitation in the style of melodies, saying that doing so is *Bid'ah* (an innovation). And Shaikh Taqee-ud-Deen said, "Reciting the Qur'an in a melodious way whereby it resembles the melody of a song is disliked and is an innovation, a ruling that is clearly mentioned by Maalik, Ash-Shaafi'ee, Ahmad Ibn Hanbal, and other Imams as well."

15) Crying When Listening To Or Reciting The Qur'an

Crying when both listening to and reciting the Qur'an is related in the Sunnah. As to the latter, 'Abdullah Ibn Ash-Shukhair ﷺ said, "I went to the Prophet ﷺ when he was praying, and from his breast emerged a crying sound like the sound of a container in which water is boiling."[1] And in the same context, 'Abdullah Ibn Shaddaad said, "I heard the sobbing of 'Umar ﷺ, and I was in the last rows. He ﷺ was reciting:

﴿إِنَّمَآ أَشۡكُواْ بَثِّي وَحُزۡنِيٓ إِلَى ٱللَّهِ﴾

"I only complain of my grief and sorrow to Allāh" (Qur'an 12:86)."[2]

As for crying when one listens to the recitation of another, the Messenger of Allāh ﷺ once said to Ibn Mas'ood ﷺ, "Recite [the Qur'an] to me.' Ibn 'Mas'ood ﷺ answered, "I...recite the Qur'an to you, and to you it was revealed?" The Prophet ﷺ said, "Yes." Ibn Mas'ood ﷺ recited "The Women Chapter" until he ﷺ reached,

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[1] Sharhus-Sunnah, by Al-Baghawee (729); the commentator of that compilation said, "At-Tirmidhee related it in Ash-Shamaail; Ahmad, Abu Daawood, and An-Nassaaee related it as well, and its chain is strong." (3/245)

[2] Bukhaaree related it in his Saheeh, Ta'leeqan

﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾﴾

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" (Qur'an 4:41)

Then, the Prophet ﷺ said,

«حَسْبُكَ الآنَ»

"That is enough for you now."

Ibn Mas'ood ؓ later related, "I then turned to him and saw [tears] flowing from his eyes."[1]

As for people today who scream and weep very loudly, they have abandoned the upright way; but let no one think that I am making a sweeping generalization, for there are both sincere people and insincere people among them. Yet it is amazing to see that some people are prone to affectation, crying rivers of tears when they hear the Imam make supplication in Al-Qunoot, but not crying at all when they hear Allāh's speech being recited. To such people, we point out that the most complete people are those whom Allāh ﷻ described thus in His Book:

﴿ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

"Allāh has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allāh" (Qur'an 39:23)

And the most complete of people are those that are upon a condition like that of the Prophet ﷺ, who did not scream or wail, but cried with a sound similar to the sound of pressure that emanates from a pot of boiling water.

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[1] Bukhaaree (5055)

One might contend that some of our pious predecessors fainted or died when they listened to or recited the Qur'an. I do not deny that that happened to some from the *Taabi'oon* and those who came after them; however, it did not occur during the generation of the Companions ﷺ. And the reason why it happened to some of our pious predecessors is because the message of the Qur'an is strong and their hearts were weak, so when the message was communicated to their hearts, they were not able to take it in. Thus they were truthful in what happened to them, and they are also excused. And of course, one to whom this occurred is indeed of high-ranking, for had his heart not been alive, had he not known the meaning and significance of what he was reciting, he would not have fainted or died. But it is more complete to feel similar emotions yet remain strong and firm, and this was the case for many of our pious predecessors - may Allāh be pleased with them all.[1]

In a related issue, it is recommended to ask a proficient reciter who has a beautiful voice to recite the Qur'an.

This clearly occurred when the Prophet ﷺ asked Ibn Mas'ood ﷺ to recite the Qur'an to him. The Messenger of Allāh ﷺ said to Ibn Mas'ood ﷺ,

«اقْرَأْ عَلَيَّ»

"Recite [the Qur'an] to me.'

Ibn 'Mas'ood ﷺ answered, "I...recite the Qur'an to you, and to you it was revealed?" The Prophet ﷺ said,

«إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي»

"I indeed desire to hear it from other than me."

And about 'Abdullah Ibn Mas'ood ﷺ, the Prophet ﷺ said,

«مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا طَرِيًّا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدٍ»

"Whomsoever it pleases to recite the Qur'an smoothly and

[1] Refer to Al-Aadaab Ash-Shar'iyyah (2/305)

> *freshly as it was revealed, then let him recite it upon the recitation of Ibn Umm 'Abd ('Abdullah Ibn Mas'ood ﷺ).''*[1]

The Prophet ﷺ ordered that the people should take the Qur'an from four Companions ؓ; 'Abdullah Ibn Mas'ood ؓ was one of them:

«اسْتَقْرِئُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِاللهِ بْنِ مَسْعُودٍ، وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وَأُبَيِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ»

> *''Take the recitation of the Qur'an from four: 'Abdullah Ibn Mas'ood ؓ, Saalim Maulaa Abee Hudhaifah ؓ, Ubai Ibn Ka'ab ؓ, and Mu'aadh Ibn Jabal ؓ.''*[2]

16) As Long As No Harm Results, It Is Recommended To Recite The Qur'an Out Loud

In his Adhkaar, An-Nawawee mentioned that there are both narrations that extol the virtues of reciting out loud and narrations that extol the virtues of reciting quietly, whereby no one but the reciter hears his recitation. The issue, therefore, requires some explanation. The scholars have said that, by reciting quietly, one is less likely to recite for show; hence, reciting quietly is better for one who fears that he will show off if he reads out loud. Then they said that, in other cases, reciting out loud is better, as long as other worshippers or people that are sleeping or others are not disturbed by one's recitation. That reciting out loud is better is proven by the fact that it requires more effort and its benefit extends beyond the reciter to those who are listening; furthermore, by reciting out loud, one repels sleep, stimulates mental activeness, and wakes up those who should wake up (those, for example, who are sleeping when it is time for prayer). But if one does read out loud, he should respect those people that are near him - for example, another person who is reciting the Qur'an or someone who is sleeping. He

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[1] Related by Imam Ahmad in his Musnad (35). The Muhaqqiq of Al-Musnad said, ''Its chain is *Hasan*.'' (1/211, Muassasatur-Risaalah)

[2] Bukhaaree (3760)

should not harm them by raising his voice, a ruling that is established by a *Hadeeth* related by Abu Sa'eed ﷺ: The Messenger of Allāh ﷺ spent the night in the Masjid and heard people reciting out loud; he ﷺ removed the barrier that separated him from them and said,

«أَلَا كُلُّكُمْ مُنَاجٍ رَبَّهُ فَلَا يُؤْذِيَنَّ بَعضُكُمْ بَعْضًا، وَلَا يَرْفَعُ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ»

"Lo! Each one of you is privately conversing with his Lord, so do not inflict harm upon one another. And let not some of you raise his voice in recitation over the voices of the others,"

or he ﷺ said,

«فِي الصَّلَاةِ»

"During prayer."[1]

Note: It is not permissible for women to recite in the presence of men (who are not her *Mahram*), for the fear of temptation that might result. The *Shariah* came to block all paths that lead to what is *Haram* (forbidden).[2]

It is also important to note that one must speak and enunciate, moving his tongue and lips, for him to receive the reward for reciting the Qur'an. When one reads the Qur'an with his eyes without moving his lips, he does not reap the rewards that are specified for one who recites the Qur'an. Shaikh Ibn Baaz (may Allāh have mercy on him) said, "It is okay to look at the Qur'an without reciting it, especially if one is trying to contemplate and understand its meanings, but one who does so is not reciting and does not achieve the merits that come with reciting the Qur'an. One only achieves those merits by enunciating the Qur'an, even if those around him do not hear him. The Prophet ﷺ said,

«اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لأَصْحَابِهِ»

[1] Related by Abu Daawood (1332); Al-Albaanee said, "Saheeh."

[2] This ruling was issued by the Permanent Council For Scientific Researches in Saudi Arabia (5413) (4/127)

"Recite the Qur'an, for on the Day of Resurrection, the Qur'an will come as an intercessor for its people.' (Related by Muslim)

Its people, as is mentioned in other *Ahadeeth,* are those who apply its teachings. And the Prophet ﷺ said,

«مَنْ قَرَأَ حَرْفًا مِنَ الْقُرْآنِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا»

"'Whoever reads a letter from the Qur'an has one reward for doing so; and every reward (for a good deed) is multiplied ten times.'"

(Related by At-Tirmidhee and Ad-Daarimee, with an authentic chain.) And one is not considered to be reciting or reading the Qur'an unless he utters what he is reading, a ruling that is clearly mentioned by the people of knowledge. And success lies with Allāh ﷻ."[1]

17) The Recommended Period Of Time In Which One Should Finish Reading The Entire Qur'an

Our pious predecessors had different customs in regard to the time it took them to read the entire Qur'an. Some would finish it in two months; others, in one month; others, in ten days; and yet others, who constitute the majority, in seven days. This disparity of custom is related by An-Nawawee in his *Adhkaar.* But there were even some who would read the entire Qur'an in 3 days, and a perhaps smaller group who would complete it in a single day. In regards to this issue, the story of 'Abdullah Ibn 'Amr ﷺ is well-known. He ﷺ said, "The Messenger of Allāh ﷺ said to me,

«اقْرَإِ الْقُرْآنَ فِي شَهْرٍ»

'Recite the Qur'an in one month,'

to which I responded, 'I find strength [to finish it in a shorter amount of time].'

Then the Prophet ﷺ said,

«فَاقْرَأْهُ فِي سَبْعٍ وَلَا تَزِدْ عَلَى ذَلِكَ»

[1] The Magazine For Islamic Research (issue 51, year 1418 H, pg. 140)

"'Then read it in seven [days] but do not increase beyond that (i.e., do not complete it in a shorter amount of time).'"[1]

Some scholars have therefore said that seven days is the shortest amount of time in which one should finish reading the entire Qur'an; other scholars, however, have ruled that 3 days is the lower limit in this issue, mentioning the following *Hadeeth* to support their view. 'Abdullah Ibn 'Amr ﷺ said, "The Messenger of Allāh ﷺ said to me,

«اقْرَإِ الْقُرْآنَ فِي شَهْرٍ»

'Read the Qur'an in a month,'

to which I responded, 'I find strength [in myself to finish reading it in a shorter amount of time].'

The Prophet ﷺ said,

«اقْرَأْهُ فِي ثَلَاثٍ»

"Read it in three [days]."[2]

Imam Ahmad said that the period it takes to finish reading the Qur'an is not set or limited, but rather depends on the strength and energy of each individual, because it is related that 'Uthmaan ﷺ would finish reading it in a single night; the same is related about others from our pious predecessors.

The opinion I feel to be strongest is the one held by An-Nawawee: the ruling in this matter differs from person to person. If, through contemplation, one is blessed with gaining an understanding of fine or difficult to understand points, he should limit himself to reading at a pace that allows him to achieve maximum comprehension. Similarly, if one is occupied in spreading knowledge, in judging between Muslim litigants, or in other religious duties that have to do with the general population of Muslims, then one should read that amount which allows him enough time to fulfill his other duties. But if one is not

[1] Bukhaaree (5054)

[2] Abu Daawood (1391); Al-Albaanee said, *"Hasan Saheeh."*

from the above-mentioned categories, he should read as much as he is able, without reading so much that ennui or boredom or imprecision in recitation (from lack of concentration) results.

Related Note: Although many supplications for the occasion of finishing the Qur'an are widespread and known among the masses, no proof establishes the legitimacy of a single one from them; or in other words, no authentic *Hadeeth* mentions a specific supplication that is to be read when one finishes reading the Qur'an. Perhaps the most famous supplication in this regard is the one that is ascribed to Shaikh Al-Islam Ibn Taymiyyah; however, it is not even authentically ascribed to him, and because it is so doubtful that Shaikhul-Islam said it, Shaikh 'Abur-Rahmaan Ibn Qaasim said that the supplication should not be included in any *Fatwa* compilation of the Shaikh.

Shaikh Bakr Abu Zaid - may Allāh preserve him - wrote a small treatise on the different narrations that mention specific supplications that one should say when he finishes reading the Qur'an. In conclusion, he said,

A summary of the ruling in this issue consists of two matters:

The first matter deals with one reciting the supplication of completing the Qur'an outside of prayer; it is related from our pious predecessors, from the first generation of this Nation, that they would supplicate on the occasion of completing the recitation of the Qur'an. This practice is ascribed to Anas ﷺ and a group of people from the *Taabi'oon*. In one narration, Imam Ahmad ascribed this practice to Abu Al-Haarith and Yousuf Ibn Moosa - may Allāh have mercy on them all. Therefore supplicating on the occasion of finishing the Qur'an is legislated; in fact, Ibn Al-Qayyim - may Allāh have mercy on him - said, "It is one of the most propitious of occasions to supplicate and one of the most likely of occasions of having one's supplications answered."

The second matter involves an Imam or an individual worshipper saying this supplication during prayer, before or after the Rukoo' (bowing position), during Taraaweeh (Ramadan Night

prayer) or during any other prayer. Regarding this matter, no narration that has a [verifiable or established] source is related from the Prophet ﷺ; nor is any narration that has a chain related from any of his Companions ﷺ...

18) The Sunnah Is To Refrain From Reciting When One Is Overcome By Sleep

This ruling is based on a *Hadeeth* related by Abu Hurairah ﷺ, in which the Prophet ﷺ said,

«إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَاسْتَعْجَمَ الْقُرْآنُ عَلَى لِسَانِهِ فَلَمْ يَدْرِ مَا يَقُولُ، فَلْيَضْطَجِعْ»

"When one of you stands during the night, being unable to properly recite the Qur'an (i.e., it does not flow on his tongue because he is so sleepy) or understand what he is saying, then let him lie down."[1]

And in the following *Hadeeth* that is related by 'Aaisha ﷺ, the Prophet ﷺ explicitly stated the reason why one should not recite the Qur'an when one is sleepy or drowsy:

«إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ. فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ»

"If one of you becomes sleepy during prayer, then let him sleep (or rest) until his sleepiness goes away, because if one of you prays while he is sleepy, he might try to ask for forgiveness but curse himself instead."[2]

This is an important issue that one should not take lightly, for when a person is sleepy or drowsy, he may begin to speak in a confused and garbled manner. So if one is reciting the Qur'an or praying while he is sleepy, he should refrain from reciting and praying, because he might inadvertently supplicate against himself, distort the Qur'an in his recitation, or say something

[1] Muslim (787)
[2] Muslim (786)

else that is wrong.

Related Note: When one begins to yawn, he should refrain from reciting the Qur'an, because if he continues to recite during a period wherein he is yawning constantly, his recitation will become garbled or his voice may take on a ridiculous or annoying tone. And Allāh's speech must be preserved from all of that.

19) Once One Begins To Recite The Qur'an, It Is Recommended To Recite Continuously Without Unnecessarily Stopping Or Pausing

When one begins to recite the Qur'an, it is recommended for him to continue and not pause during his recitation, unless it is for an important matter. To honor Allāh's speech, one should not cut it off during recitation for a worldly affair. It is sad and strange to see some people reciting the Qur'an while they are waiting in the *Masjid* for the prayer but then cut off their recitation for trifling worldly concerns. Those diversions - such as looking to see who just entered the *Masjid* - are made attractive by *Shaitaan,* who does not want for any good to befall a Muslim.

That being said, if one has proper cause to pause in the middle of one's recitation, the ruling is altogether different. The eminent *Taabi'ee,* Naafai', said, "When Ibn 'Umar ﷺ would recite the Qur'an, he would not speak until he finished his recitation," which is a reminder of the first point we mentioned. Naafai' continued, "But I was with him one day when he was reciting *Sooratul-Baqarah* (The Chapter Of The Cow); he continued [to recite] until he reached a certain place (verse), and he then said, 'Do you know what this was revealed about?' I said, 'No.' He said that it was revealed about such and such matter, and then he continued [in his recitation]."[1] Such was the way of Ibn 'Umar ﷺ: he would not cut off his recitation unless it was to spread knowledge, which too is an act of worship.

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[1] Bukhaaree (4526)

20) It Is From The *Sunnah* For The Reciter To Make *Tasbeeh* (i.e., to say, '*Subhaanallah*,' how perfect Allāh is!) At A Verse Of *Tasbeeh* (i.e., in a verse wherein Allāh is glorified), To Seek Refuge In Allāh At A Verse Wherein Punishment [For Evildoers] Is Mentioned, And To Ask At A Verse Of Mercy (i.e., when Allāh's Mercy and Forgiveness are mentioned)

In the *Hadeeth* of Hudhaifah ﷺ, wherein he mentioned his prayer with the Messenger of Allāh ﷺ, he ﷺ said, "...He then began [reading] *Aal-'Imraan* (The Chapter Of 'Imraan's Family); he ﷺ proceeded slowly with his recitation. When he came across a verse of *Tasbeeh*, he would make *Tasbeeh*. When he came across a verse of asking (wherein the theme of supplication and Allāh's forgiveness are discussed), he would ask (i.e., he ﷺ would invoke Allāh ﷻ). And when he came across a verse wherein refuge is sought, he would seek refuge [with Allāh]..."[1] An-Nawawee said, "This indicates that these matters are recommended for one who is reciting not just during prayer, but outside of prayer as well."

21) When One Passes By A Verse Of Prostration, It Is *Sunnah* For Him To Perform Prostration

In Allāh's Book, there are fifteen verses of prostration (there is a sign pointing them out in copies of the Qur'an). When one is reciting the Qur'an and comes across one of those verses, it is *Sunnah* for him to perform prostration and say any of the invocations that are related from the Prophet ﷺ for that occasion. For example,

«اللَّهُمَّ احْطُطْ عَنِّي بِهَا وِزْرًا، وَاكْتُبْ لِي بِهَا أَجْرًا، وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا»

"O Allāh, remove from me a sin for this (prostration), record for me a reward for this (prostration), save it for me."

And with At-Tirmidhee is this addition:

[1] Muslim (727)

«وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ»

"And accept it from me just as You had accepted it from Your servant Daawood."[1]

Or one may say,

«سَجَدَ وَجْهِي لِمَنْ خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ»

"My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power."[2]

Or one may also say,

«اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ»

"O Allāh, to You I have prostrated; in You I have believed; and to You I have submitted. My face fell prostrate before He who created it, formed it, and brought forth its faculties of hearing and seeing. Blessed is Allāh, the best of creators."[3]

This particular prostration is not compulsory; rather it is a *Sunnah* practice: its doer is rewarded and the one who does not do it is not punished. Nonetheless, the people of *Eemaan* should not abandon this practice or be negligent regarding it. That it is *Sunnah* and not *Waajib* (compulsory) to perform this prostration is indicated by a few narrations. First, it is related that Zaid Ibn Thaabit ﷺ recited the Qur'an to the Messenger of Allāh ﷺ, without prostrating during his recitation. 'Ataa Ibn Yasaar

[1] Related by At-Tirmidhee (3424) and Ibn Maajah (1053), and the wording mentioned here is from Ibn Maajah's narration of the *Hadeeth*. Al-Albaanee said, "*Hasan* (872,1062)."

[2] Related by Abu Daawood (1414), and the wording mentioned here is from his narration of the *Hadeeth*. Al-Albaanee ruled it to be authentic (1255). It is also related by Ahamd (23502), An-Nassaaee (1129), and At-Tirmidhee (3425).

[3] Related by Muslim (771), Ahmad (805), An-Nassaaee (1126), At-Tirmidhee (3421), Abu Daawood (760), and Ibn Maajah (1054).

related that Zaid Ibn Thaabit ﷺ said, "I recited "*Wan-Najm*" to the Prophet ﷺ and he ﷺ did not prostrate during it."[1] And on one Friday when 'Umar Ibn Al-Khattaab ﷺ stood on the pulpit to recite *Sooratun-Nahl* (The Bees Chapter), he prostrated at the verse of prostration. On the next Friday, he read *Sooratun-Nahl* again, and when he came to the verse of prostration, he ﷺ said, "O' people, we come across [verses of] prostration. Then whoever prostrates has achieved correctness, and whoever does not prostrate, there is no sin upon him." And 'Umar ﷺ did not perform prostration this time, thus illustrating the ruling he announced. Naafai' added the following addition from Ibn 'Umar ﷺ, "Verily, Allāh has not made prostration (i.e., this particular prostration) compulsory upon us, unless we wish to [perform it]."[2]

Question: Do the requirements of prostration during prayer – the *takbeer* (i.e., '*Allāhuakbar*') before and after it, *tasleem* (saying '*Assalaamu 'Alaikum Warahmatullah*' after the prayer), purity, facing the direction of the Qiblah, etc. – apply to the prostration one performs after reading prostration verses? So, for example, does one need to be in a state of purity?

One enters the state of prayer (by raising one's hands and saying '*Allāhuakbar*') and then exits from it (by saying '*Assalaamu 'Alaikum Warahmatullah*'); however, as is known from the *Sunnah* of the Prophet ﷺ and the practice of our pious predecessors and Imams, there is no such entering and exiting for the prostration of recitation, which is to say one performs it directly. And as such, it is not prayer, nor does it take the conditions or requisites of prayer. Therefore, one may perform it, as Ibn 'Umar ﷺ used to do, without being in a state of complete purity. Nonetheless, Ibn Taymiyyah pointed out that it is better to perform it having fulfilled the conditions of prayer; he also said that one should not forego those conditions or requisites unless one has a legitimate

[1] Related by Bukhaaree (1037), Muslim (577), Ahmad (21081), At-Tirmidhee (576), An-Nassaaee (960), and Abu Daawood (1404)
[2] Bukhaaree (1077)

excuse.

Related Issue: The prostration of recitation is *Sunnah* not only for the reciter, but also for the one who is listening attentively to his recitation, as opposed to one who is not listening attentively. Suppose person A is reciting the Qur'an; meanwhile, person B is listening attentively to his recitation, when suddenly person C passes by and casually overhears the recitation or, for example, person C is occupied with his own recitation of the Qur'an. When person A comes across a verse of prostration, it is Sunnah for him and person B, and not person C, to perform prostration. One who listens attentively takes the same ruling as the reciter, a ruling which is supported by this verse, in which Allāh ﷻ says to Moosa عليه السلام and Haaroon عليه السلام,

﴿قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا﴾

> *"Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e., preaching Allāh's Message with patience)" (Qur'an 10:89)*

Allāh ﷻ addressed them both even though it was Moosa عليه السلام who made the supplication. Since Haaroon عليه السلام listened attentively and said, 'Aameen,' to Moosa's supplication, he took the same ruling as the one who supplicated and was thus included in the address.

Another Related Issue: You should not limit yourself to the invocations I mentioned earlier; instead, during the prostration of recitation, you must first say the invocation, '*Subhaana Rabbiyal-'Aalaa* (How perfect Allāh is! The Most-High),' and then you may say the other invocations that are particular to the prostration of recitation. To not say, '*Subhaana Rabbiyal-'Aalaa,*' during the prostration of recitation, some scholars have said, is an innovation.

22) It Is Disliked To Kiss The Qur'an And Place It Between One's Eyes

A person bereft of knowledge might say, "Why do you show an aversion to kissing the Qur'an and placing it between one's eyes? Is that not an act of venerating and honoring Allāh's Speech?"

Answer: To kiss the Qur'an and then place it between one's eyes is an act of worship, through which one seeks closeness to Allāh ﷻ. And acts of worship only become legitimate when irrefutable proofs establish their foundations. There is no such proof for the practice in question, but we do have a proof that we do not have doubts about, in which the Prophet ﷺ said,

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

"Whoever introduces into this affair of ours that which is not from it, it is rejected."

The Companions ﷺ performed only those acts of worship that they learned from the Messenger of Allāh ﷺ. When 'Umar ﷺ saw the Black Stone, he ﷺ said, "You neither cause harm nor benefit, and had not the Messenger of Allāh ﷺ kissed you, I would not have kissed you." When Mu'aawiyah ﷺ kissed all corners of the Ka'bah, Ibn 'Abbaas ﷺ reproached him for adding to the practice of the Prophet ﷺ. And when Ibn Al-Musayyib saw a man performing much *Rukoo'* (bowing) and prostration after the *Fajr* prayer, he censured him. The man said, "O Aba Muhammad, will Allāh punish me for praying?" Ibn Al-Musayyib said, "No, but for going against the *Sunnah* (which is to not pray directly after the *Fajr* prayer until after the sun rises)."

The Permanent Council (Of Scholars In Saudi Arabia) Said: We know of no proof that establishes the legislation of kissing the Noble Qur'an, which was revealed to be recited, to be contemplated, and to be acted upon.[1]

23) It Is Disliked To Hang Verses Of The Qur'an Up On A Wall

Widespread in many homes today is the practice of hanging up certain verses or chapters of the Qur'an on walls in rooms or hallways. Some people hang them up, seeking blessings, while others do so in order to beautify and adorn their homes. Some people even do so in stores, choosing verses that are appropriate

[1] Fatwa # 8852 (4/122)

to their business. And yet others hang verses on the rearview mirror of their cars, seeking blessings or protection. Finally, there are some who say that they hang up verses as a reminder.

The Permanent Council has issued a lengthy ruling in this matter; basically, the Council ruled that it is forbidden to hang up verses of the Qur'an in homes, places of business, and anywhere else. The ruling of the Council can be summarized in the following points:

1) **By hanging up verses, one deviates from the purpose for which the Qur'an was revealed: guidance, a good reminder, recitation, and so on.**

2) **This practice is contrary to the way of the Prophet ﷺ and his rightly-guided *Khaleefahs* ﷺ.**

3) **When we forbid this practice, we effectively block off a way that leads to *Shirk* (associating partners with Allāh in worship), for some people hang up a poster with verses on it, considering it to be a charm.**

4) **The Qur'an was revealed to be recited, and not to serve as a marketing tool for businesses.**

5) **Posters with verses of the Qur'an on them are susceptible to debasement, especially when one moves them from one house to another.**

The Permanent Council then said: In short, we must close the door to evil, a way that was followed by the Imams of guidance in the early generations of Islam, and, we must remember, the Prophet ﷺ attested to the superiority of those generations. Those generations had sound beliefs and were free from innovations.

Chapter 2

The Manners Of Giving Greetings Of Peace

Allāh ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا﴾

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them" (Qur'an 24:27)

And Allāh ﷻ said:

﴿فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً﴾

"But when you enter the houses, greet one another with a greeting from Allāh (i.e., say, 'Assalaamu 'Alaikum – peace be on you) blessed and good" (Qur'an 24:61)

And Allāh ﷻ said:

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ﴾

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally" (Qur'an 4:86)

The Messenger of Allāh ﷺ said,

«خَلَقَ اللهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا ثُمَّ قَالَ اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ الْمَلَائِكَةِ فَاسْتَمِعْ مَا يُحَيُّونَكَ، تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. فَقَالَ: السَّلَامُ عَلَيْكُمْ. فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ. فَزَادُوا وَرَحْمَةُ اللهِ... الحديث»

"Allāh created Adam, whose length was 60 arm-spans, and then

Allāh ﷻ said, 'Go and give greetings of peace to those Angels, and listen to what they greet you with, [it is] your greeting and the greeting of your progeny.' Then Adam عليه السلام said [to the Angels], 'Peace be upon you,' and they said, 'Peace and the Mercy of Allāh upon you,' so they added, and the Mercy of Allāh..."[1]

And the Messenger of Allāh ﷺ said,

«لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ»

"You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not guide you to something, which, if you do it, will make you love one another? Spread greetings of peace among yourselves."[2]

And in yet another *Hadeeth,* the Messenger of Allāh ﷺ said,

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ. قِيلَ وَمَا هُنَّ يَا رَسُولَ اللهِ؟ قَالَ: إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ.. الحديث»

"The rights of a Muslim upon another Muslim are six." He ﷺ was then asked, "And what are they, O' Messenger of Allāh?" He ﷺ said, "If you meet a Muslim, then extend to him greetings of peace..."[3]

The Manners Of Giving Greetings Of Peace

1) It Is *Sunnah* To Initiate Greetings Of Peace, It Is *Waajib* (Compulsory) To Return The Greetings

There are many proofs which show that it is *Sunnah* to initiate

[1] Bukhaaree (3326), Muslim (2841)

[2] Related by Muslim, in the chapter, "None Shall Enter Paradise Except For The Believers." (54)

[3] Related by Muslim (2162)

greetings of peace. We have just mentioned one of those proofs:

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ: . . إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ. . الحديث»

"The rights of a Muslim upon another Muslim are six...If you meet a Muslim, then extend to him greetings of peace..."

Another proof is the practice of the Prophet ﷺ, or of his Companions ; we will not mention proofs to that effect because their practice of extending greetings of peace to one another is so well known.

If person A extends greetings of peace to person B, the latter must return the greetings; otherwise, he is sinning. Among the many proofs that establish this ruling, is the saying of Allāh :

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَآ﴾

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally" (Qur'an 4:86)

Ibn Hazm, Ibn 'Abdul-Barr, and Ash-Shaikh Taqee-ud-Deen – each of these have said that there is a consensus among the scholars in this issue: that it is compulsory to return greetings of peace.

Question: If a man greets a group of people, does each one of them have to respond to his greeting, or is it sufficient for one of them to respond?

Answer: If a man greets a group of people, it is better for all of them to respond; however, if only one of them returns the greeting, the others do not have to return it as well, and there is no sin upon them for not returning it. 'Alee Ibn Abee Taalib said, "When a group passes by, it is sufficient for one of them to give greetings of peace, and as for those who are sitting, it is sufficient for one of them to respond."[1]

[1] Related by Abu Daawood (5210). Al-Albaanee said, "*Saheeh.*" And Ibn 'Abdul-Barr related it with his chain that goes back to the Prophet ﷺ and described it as being Hasan, without anything that opposes it. However, Ibn 'Abdul-Barr said the following about Sa'eed Ibn Khaalid Al-Khuzaa'ee, one of the narrators: "Some do not find any fault with him,

2) The Manner Of Giving Greetings Of Peace

In order of best, second best, and third best, these are the ways of extending greetings of peace:

1) *"Assalaamu 'Alaikum Warahmatullahi Wabarakaatuhu"*: Peace as well as the mercy and blessings of Allāh upon you.

2) *"Asslaamu 'Alaikum Warahmatullah"*: Peace and the mercy of Allāh upon you.

3) *"Assalamu 'Alaikum"*: Peace upon you.

This order is proven by the narration of Abu Hurairah ﷺ, in which a man passed by the Messenger of Allāh ﷺ - who was seated in a gathering - and said, "Assalaamu 'Alaikum." The Prophet ﷺ said, "Ten good deeds [are written for him]." Another man passed by and said, *"Assalaamu 'Alaikum Warahmatullah,"* and the Prophet ﷺ said, "Twenty good deeds." Then another man passed by and said, *"Assalaamu 'Alaikum Warahmatullahi Wabarakaatuhu,"* and the Prophet ﷺ said, "Thirty good deeds."[1]

I mentioned the ways of extending greetings of peace from best to least best, and in responding to one of those greetings, one should give a similar or better greeting, for Allāh ﷻ said:

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but a group [of scholars] have ruled that he is weak." (At-Tamheed (5:290). And in Al-Irwaa Al-Ghaleel, Ash-Shaikh Al-Albaanee ruled that the *Hadeeth* is *Hasan,* and he mentioned the ruling of An-Naisaabooree: "This *Hadeeth* is *Hasan.*" He then mentioned the different chains for this *Hadeeth* and their overall effect of strengthening the *Hadeeth,* and at the end of his commentary, he said, "With its various chains, perhaps this *Hadeeth* becomes stronger, to the level of *Hasan;* and this seems to be the stronger view, and Allāh knows best (Al-Irwaa (778)." Note: I have gone in detail here because it is necessary to know if there is a sin on a group of people if only one of them responds to a greeting, and the ruling in this issue hinges upon the authenticity of this narration.

[1] Related by At-Tirmidhee (2689), who said, "The *Hadeeth* is *Hasan Saheeh,* and *Ghareeb* from this chain." And Al-Bukhaaree related it in Al-Adab Al-Mufrad (986). Al-Albaanee said, *"Saheeh."* Ad-Daarimee (264) and Ahmad (19446) related it as well.

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ﴾

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally" (Qur'an 4:86)

And even if you are responding to the greeting of a single Muslim, you should use the plural pronoun: *'Wa-'Alaikumus-Salaam...'* instead of *'Wa-'Alaikas-Salaam.'*

Question: Suppose someone gives us greetings of peace and ends his greeting with, *'Wabarakaatuhu.'* In order to respond with a better greeting, as is mentioned in the verse

﴿بِأَحْسَنَ مِنْهَآ﴾

"better than it",

may we add, 'Wa-maghfiratuhu Wa-Ihsaanuhu...(And His forgiveness and generosity...)?

Answer: When responding to another person's greeting, you should not add anything after, "Wabarakaatuhu," even if that is where the other person ended. Ibn 'Abdul-Barr said, "Ibn 'Abbaas ﷺ and Ibn 'Umar ﷺ said to, 'Finish [greetings of] peace with *Al-Barakah* (i.e., *'Wabarakaatuhu'*), just as Allāh ﷻ said about His righteous slaves:

﴿رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ﴾

"The Mercy of Allāh and His Blessings be on you, O the family [of Ibraaheem]" (Qur'an 11:73).

And they both disliked for anyone to add anything after *'Wabarakaatuhu'* in his greetings of peace."

3) It Is Disliked To Initiate A Greeting With "*Alaikas-Salaam* (Thus Reversing The Word Order, Which Is Correctly Done When One Responds To Another Person's Greeting)"

There are authentic narrations that establish this ruling; for example, Jaabir Ibn Saleem Al-Hujaimee ﷺ said, "I went to the Prophet ﷺ and said, *'Alaikus-Salaam,'* to which he ﷺ responded,

«لَا تَقُلْ: عَلَيْكَ السَّلَامُ وَلَكِنْ قُلْ: السَّلَامُ عَلَيْكَ»

'Do no say, 'Alaikus-Salaam,' but instead say, 'As-Salaamu-'Alaik.'''[1]

And the wording of the Prophet's answer is slightly different in Abu Daawood's narration:

«لَا تَقُلْ عَلَيْكَ السَّلَامُ، فَإِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَوْتَى»

"Do not say, 'Alaikus-Salaam,' for 'Alaikus-Salaam,' is the greeting of the dead."[2]

Therefore, it is disliked to initiate a greeting with, *"Alaikus-Salaam."*

4) If You Are Greeting A Large Gathering Or If You Doubt Whether The Person You Greeted Heard You, It Is Recommended To Repeat The Greeting Three Times

Anas ﷺ related that the Prophet ﷺ would repeat [important] statements three times and that when he would come across a group of people, he would give them greetings of peace three times. After he related Anas's narration, An-Nawawee said, "This is taken to apply to situations wherein there are many people in the gathering."[3] Ibn Hajr added, "One does the same if he thinks the other person did not hear him, in which case it is *Sunnah* to repeat the greeting for a second and then a third time. But he should not go beyond three times."[4]

5) It Is *Sunnah* To Initiate Greetings And Respond To Them Out Loud

It is from the guidance of the Prophet ﷺ that he would raise his voice when he gave and returned greetings of peace. One does

[1] Related by At-Tirmidhee (2722), who said, "This *Hadeeth* is *Hasan Saheeh.*"
[2] Sunan Abu Daawood (5209); Al-Albaanee said, "*Saheeh.*"
[3] I.e., and some of them do not hear, so one repeats the greeting three times, making sure that everyone hears his greeting (This additional explanation is given by Ibn Hajr, in Fathul-Baaree (11/29)
[4] Fathul-Baaree (6244)

not, therefore, receive reward for whispering greetings or saying them in such a low voice that no one but he can hear them – there is an exception to this ruling, which we will come to later on. Thaabit Ibn 'Ubaid said, "I went to a gathering wherein 'Abdullah Ibn 'Umar ؓ was present, and he said, 'When you give greetings of peace, then let others hear you, for it is a blessed and good greeting.'"[1]

Ibn Hajr pointed out that the Prophet ﷺ ordered Muslims to spread greetings of peace among themselves, but that order cannot be fulfilled when one gives greetings in a low, inaudible voice; hence, in order for one to comply with that command, one must initiate and return greetings in a loud voice. Consequently, it is not enough for one to signal his greetings with, for instance, a motion of the hand.

And An-Nawawee ruled that one who gives an inaudible greeting of peace has given no greeting whatsoever; hence, it is not compulsory – nor really possible – for the other person to respond. At the very least, one should return greetings, if not out loud, then at least in an audible tone; otherwise, he has not fulfilled the compulsory duty of responding to greetings of peace.

6) It Is Sunnah To Make One's Greetings Inclusive Of Everyone – Of Those One Knows And Of Those One Does Not Know[2]

A man once asked the Prophet ﷺ, "Which Islam is best?" The Prophet ﷺ said,

«تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

"Feeding food [to others] and saying 'As-Salaam,' both to those you know and to those you don't know."[3]

[1] Al-Adab Al-Mufrad (1005); Al-Albaanee said, "It has an authentic chain." And Al-Haafidh said the same (11/18): Saheeh Al-Adab Al-Mufrad (pg. 385)

[2] Of course, this ruling applies in the case of Muslims and not in the case of disbelievers, for they are not befitting of this supplication.

[3] Al-Bukhaaree (12) and Muslim (39)

We are encouraged, in this *Hadeeth,* to spread greetings of peace because doing so entails many benefits, perhaps the greatest of which are uniting the hearts of Muslims and keeping their hearts free from rancor or hate for one another. On the other hand, it is not praiseworthy to give greetings of peace only to those whom one knows or only to those that have status in society, the practice of which is one of the signs of the Hour. Ibn Mas'ood ﷺ related that the Messenger of Allāh ﷺ said,

«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ إِذَا كَانَتِ التَّحِيَّةُ عَلَى الْمَعْرِفَةِ»

"Verily, from the signs of the Hour is when greetings will be for acquaintances [only]."

And in another narration: "For a man to extend greetings of peace to another man, only doing so because he is an acquaintance (i.e., he does not give greetings to Muslims he does not know)."[1] And in yet another narration, the Prophet ﷺ said, "Verily, before (or just before) the Hour, greetings of peace will be exclusive (to those one knows or to people of status)..."[2]

7) It Is Recommended That The One Who Is Arriving Initiate The Greeting

This practice is widespread among the people, and it is supported by many revealed texts, which indicate that it is recommended for the person who is arriving, and not the person who is stationary, to initiate the greeting. We have hitherto mentioned the story of the three Companions ﷺ who went to the Prophet ﷺ - how each of them gave a different greeting, and each received a different reward for his greeting (the person who gave the most complete greeting received the reward of 30 good deeds). Each one of them was arriving, so it was upon them to extend greetings first. Similarly, if one passes by a person who is sitting, the former must initiate the greeting, regardless of

[1] Al-Albaanee mentioned it in As-Silsilatus-Saheehah (648), and it is related by Ahmad (1/387).

[2] Ahmad (1/407. 408). Al-Albaanee said, "This chain is authentic and fulfills the condition of Muslim." Refer to As-Saheehah (647)

whether he is the younger or older of the two, and regardless of whether the person sitting down is alone or is among a group of people sitting down.

8) It Is *Sunnah* For The Rider To Greet (The Pedestrian, The Pedestrian To Greet The One Who Is Seated, The Few To Greet The Many, And The Young To Greet The Old

There are a number of authentic narrations that support this ruling. One example is a *Hadeeth* related by Abu Hurairah ﷺ, in which the Messenger of Allāh ﷺ said,

«يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ»

"The rider greets (greets here means to initiate greetings of peace) the walker, the walker greets the one who is seated, and the few greet the many."[1]

And this wording is related by Al-Bukhaaree: "The young one greets the old, the passer-by greets the one who is seated, and the few greet the many."[2] Some scholars have discussed the reasoning behind those particular people initiating the greeting: the younger person greets his elder, because the latter has the right to be respected and honored by the former, and it is good manners for one to respect and honor his elders. The rider is situated higher than the walker - situated higher physically and even financially since he can afford a mount; so by the rider having to initiate the greeting, he is made to show humility and is reminded that he should not be arrogant. The passer-by initiates greetings to one who is seated, because the situation of the passer-by is likened to a person who enters upon the people of a household. And the few greet the many, because the rights of the many are more and greater.[3]

Question: If the said order of precedence is not followed, are

[1] Bukhaaree (2632) and Muslim (2160)
[2] Bukhaaree (2631)
[3] These reasons are outlined in Fathul-Baaree (11/19)

there any negative implications? For example, if the elder person initiates the greeting, if the walker initiates greetings to the rider, if the many greet the few, or if the seated person greets the walker, is there any sin involved?

Answer: When people go against the order of precedence outlined in the aforementioned *Hadeeth,* they are not sinning, but nonetheless, they are leaving the better deed. Al-Maaziree said, "When one avoids a recommended act, that does not necessarily mean that he is performing a disliked act; it may simply mean that he is forsaking the better deed. So if the person who is required to initiate the greeting does not do so, and the other person initiates the greeting instead, the former has forsaken a recommended deed, while the latter has performed the *Sunnah* deed, unless the latter did not give ample time to the former to initiate the greeting, in which case the latter has also forsaken a recommended deed."[1]

Second Related Question: If two pedestrians meet one another, or if two riders meet one another, who should initiate the greeting?

Answer: Based on the previously mentioned *Hadeeth,* the younger of the two should initiate the greeting. If they are of a similar age and are equal in all respects, then the one who initiates the greeting is the better of the two, for when the Prophet ﷺ was speaking about two people who sever ties from another, he ﷺ said,

«وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ»

"And the better of the two is the one who initiates the greetings of peace."[2]

And in a *Hadeeth* related by Jaabir ﷺ, the Prophet ﷺ said,

«الْمَاشِيَانِ إِذَا اجْتَمَعَا فَأَيُّهُمَا بَدَأَ بِالسَّلَامِ فَهُوَ أَفْضَلُ»

"When two pedestrians gather, whichever of the two initiates the

[1] Fathul-Baaree (11/19)
[2] Bukhaaree (6077)

greetings of peace is the better one."[1]

Third Related Question: When two people are walking together and are separated momentarily by a barrier - such as a tree or a wall - is it legislated for them to give each other greetings of peace when they meet again?

Answer: Yes, it is recommended for them to give greetings of peace, even if the same situation is repeated over and over again. Abu Hurairah ﷺ related that the Prophet ﷺ said,

«إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ أَوْ جِدَارٌ أَوْ حَجَرٌ ثُمَّ لَقِيَهُ فَلْيُسَلِّمْ عَلَيْهِ»

"When one of you meets his brother, he should give him greetings of peace; and if they [then] become separated by a tree or a wall or a [large] stone [as they are walking], he should greet him when they meet again (after having passed the barrier that separated them)."[2]

9) Greeting A Stranger Women (i.e., A Women That One Is Not Allowed To Be In Seclusion With)

There are at least three opinions in this matter. Some scholars hold that it is forbidden for a man to greet a stranger woman; others maintain that it is permissible, so long as there is no fear of temptation; and yet a third group of scholars give a more detailed ruling. They say that if one comes across a young, beautiful woman, it is not permissible to greet her, but that if she is old, it is permissible. Imam Ahmad - may Allāh have mercy on him - held this last opinion. Saaleh said, "I asked my father, 'May one greet a [stranger] woman?' He said, 'As for an older

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[1] Bukhaaree, in Al-Adab Al-Mufrad (994). In Al-Fath, Ibn Hajr ruled that its chain is authentic (11/18). And in As-Saheehah, Ash-Shaikh Al-Albaanee ruled that the *Hadeeth* is authentic. (1146)

[2] Related by Abu Daawood (5200), with two chains, one of them goes back to the Prophet ﷺ, while the other stops short at a Companion ﷺ. Al-Albaanee said, "It is authentic, both the narration that is ascribed to the Prophet ﷺ and the narration that is ascribed to a Companion ﷺ."

woman, then no problem; but a young woman should not be prompted to speak.'" And Ibn Al-Qayyim was correct in saying, "One may greet the old woman and one's *Mahaarim* (woman that one may be in seclusion with - such as one's wife, mother, sister, etc.), but no other females." The reason why one should not greet younger women is obvious: to block off the door to evil and to avoid the dangers of temptation. True, there are narrations indicating that the Messenger ﷺ and His Companions ﷺ sometimes greeted stranger women; as for the Messenger ﷺ, he was protected from wrongdoing and as such was safe from temptation. And as to the Companions ﷺ, we can assume that they greeted stranger women in circumstances wherein they were safe from temptation. For example, Sahl ﷺ related that an old lady used to prepare a special dish for him and his companions and that every Friday they would go to greet her, after which she would proffer to them the dish.[1]

10) It Is Recommended To Greet Young Children

This is to encourage and train children from a very young age to apply Islamic manners. Anas Ibn Maalik ﷺ reported that when he used to walk with the Prophet ﷺ and when they would pass by a group of children, the Prophet ﷺ would extend greetings of peace to them.[2] By greeting children one not only trains them to follow Islamic manners, but one also accustoms oneself to the qualities of humbleness and gentleness in dealings.

Question: When an adult (it is at the time of puberty that one becomes an adult in Islam) greets a child, is it compulsory for the child to return the greeting? And when a child greets an adult, is it compulsory for the adult to return the greeting?

Answer: It is not binding upon the child to return the greeting because compulsory acts of worship are not binding upon children (i.e., no sin is imputed to the child for not returning the greeting; nonetheless, children should of course be trained to

[1] Al-Bukhaaree (6248)

[2] Bukhaaree (6248) and Muslim (2168), and the wording here is from the narration of Muslim.

extend and return greetings of peace). But when a young child greets an adult, the latter has to respond (i.e., he sins if he does not respond), an opinion that is held by the majority of scholars.

11) The Etiquette Of Greeting People Who Are Awake In A Place Wherein Some People Are Sleeping

In such a situation, the person who greets should lower his voice to such a pitch that those who are awake will be able to hear him, while those who are sleeping will not be aroused from their slumber. Al-Miqdaad Ibn Al-Aswad ﷺ related that when the Prophet ﷺ would come at night, he would give a greeting that would not arouse the one in slumber but would be audible to one who was awake.[1] This is an example of the Prophet's lofty manners: at the same time that he made sure not to disturb those who were sleeping, he also made sure not to miss out on the rewards of extending greetings of peace.

12) It Is Forbidden To Initiate Greetings Of Peace To The People Of The Book

The Prophet ﷺ said,

«لَا تَبْدَؤُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ. فَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ»

"Do not initiate greetings of peace to the Jews and Christians, and if you meet one of them in the road, force them to its narrowest part (i.e., when there is narrowness in the road, do not be the one who makes way, but instead maintain the honor of Islam, and make the other person take the narrower part of the road)."

This clear prohibition allows for no interpretation.

Question: When it is necessary to greet the People of the Book, may we greet them with greetings of peace?

Answer: The prohibition in the previous *Hadeeth* is clear and is

[1] Related by Muslim (2055)

not open to interpretation. When it is necessary to greet them, one should use a wording other than the Islamic greeting. For example, one may say, "How are you," or anything similar. Abu Sa'ad said, "If one wants to greet a *Dhimee* (one from the People of the Book who lives in a Muslim land by agreement and under the protection of the Muslims), he should not do so with *'As-Salaam,'* but with, 'May Allāh guide you,' or, 'May Allāh make pleasant for you your morning.'" Commenting on Abu Sa'ad's words, An-Nawawee said, "What Abu Sa'ad said is fine for when one needs to [greet them]. One may say, 'Good morning,' or, 'Happiness to your morning,' or, 'Good health to your morning'...or anything similar. But if one does not need to do so, then the chosen view is to say nothing, for in saying those greetings, we show a display of love when we are ordered not to love them...And Allāh knows best."

13) Answering A Greeting From The People Of The Book With "*Wa-'Alaikum* (And The Same Upon You)"

In a narration related by Anas Ibn Maalik ﵁, the Messenger of Allāh ﷺ said,

«إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا : وَعَلَيْكُمْ»

"When [someone from] the People of the Book gives you greetings of peace, say, 'Wa-'Alaikum.'"[1]

Question: When we hear someone from the People of the Book clearly and unequivocally say, *'As-Salaamu-'Alaikum* (Peace be upon you),' should we respond with, *'Wa-'Alaikum,'* in applying the apparent meaning of the previous *Hadeeth,* or should we reply, *'Wa-'Alaikumus-Salaam'*?

Answer: Some scholars maintain that, if we are sure that he gave greetings of peace, we should answer with, *'Wa-'Alaikumus-Salaam.'*[2] They say that this is in keeping with the principles of

[1] Bukhaaree (6258) and Muslim (2163)

[2] In another narration, the Prophet ﷺ explained that some Jews would pass by and say, *'As-Saam 'Alaikum,'* which sounds like, *'As-Salaamu 'Alaikum,'*

justice, and Allāh ﷻ ordered us to be just and generous in our dealings. Others hold - and their opinion is stronger - that we should respond to their greetings with the wording that is related in the previously mentioned authentic *Hadeeth*: "*Wa-'Alaikum* (And the same upon you)."

14) When You Come Across A Gathering Which Consists Of A Mix Of Muslims And Disbelievers, It Is Permissible To Initiate Greetings Of Peace

The Prophet ﷺ was once riding on a donkey, upon which there was a saddle, and underneath the saddle there was a coarse *Fadakee* (ascribed to a place call Fadak) garment; and Usaamah Ibn Zaid ؓ was seated behind the Prophet ﷺ. The Prophet ﷺ was visiting Sa'ad Ibn 'Ubaadah ؓ in the precincts of Banee Al-Haarith Ibn Al-Khazraj, and this was before the Battle of Badr. They passed by a gathering that contained a mix of Muslims, polytheists that worshipped idols, and Jews. 'Abdullah Ibn Ubai Ibn Sulool - who later outwardly accepted Islam and become well known as the leader of the hypocrites - and 'Abdullah Ibn Rawaahah were among those seated in the gathering. When the dust of the mount was raised over the gathering, 'Abdullah Ibn Ubai covered his nose with his robe and then said, "Do not raise dust upon us." The Messenger of Allāh ﷺ then extended to them greetings of peace, after which he ﷺ stopped, descended, and invited them unto Allāh ﷻ. And he recited the Qur'an to them...[1]

Scholars agree that it is permissible to initiate greetings of peace to a gathering that contains a mix of Muslims and disbelievers; An-Nawawee related this consensus. And this ruling is not in conflict with the *Hadeeth* in which the Prophet ﷺ forbade Muslims from initiating greetings of peace with the People of the

but which in Hebrew means, 'Death upon you.' This is why we should respond with, 'And the same upon you.' But if one is sure that they did indeed say, '*As-Salaamu-'Alaikum*,' then some scholars hold that one should respond with, '*Wa-'Alaikumus-Salaam*.'

[1] Bukhaaree (6254) and Muslim (1798)

Book, because that *Hadeeth* applies to situations wherein one encounters an individual from the People of the Book or a group of them (without any Muslims being among them). When there are both Muslims and disbelievers in a gathering, one extends greetings of peace with the intention of addressing the Muslims only. It was said to Imam Ahmad, "We have dealings with Jews and Christians, and we go to their homes. When we go to them, they [sometimes] have a group of Muslims with them, so should we give greetings of peace to [all of] them?" He said, "Yes, but you should intend your greetings of peace for the Muslims." An-Nawawee issued the same ruling, saying that it is *Sunnah* to greet them all but that one should have the intention that his greetings are only directed at the Muslim or Muslims that are present.

Question: When there is a group that contains a mix of Muslims and disbelievers, should one give this greeting: "*As-Salaamu 'Ala Man-Ittaba'al-Huda* (Peace upon he who follows the [true] guidance)."

Answer: No, one should not give this greeting but should instead give the standard Islamic greeting, with the intention of directing it to the Muslims only. Ibn Al-'Uthaimeen said, "If there is a mixed group, containing Muslims and Christians, one should give them the customary greetings of peace, '*Assalaamu 'Alaikum,* with the intention of addressing the Muslims among them."

15) If One Has A Valid Islamic Excuse, He May Signal His Greeting Instead Of Uttering It

It is generally forbidden to greet people with a gesture, because it is a practice that is common among the People of the Book, and we are ordered to differ from them. At-Tirmidhee related a *Hadeeth* in which it is made clear that it is forbidden to greet others with a gesture and that doing so is something that is particular to the People of the Book; however, At-Tirmidhee described the narration as containing some *Gharaabah* (an indication of weakness in the narration). About the same narration, Al-Haafidh Ibn Hajr said, "Its chain contains some weakness." Nonetheless, with a good chain, An-Nisaaee related

the following *Hadeeth* from Jaabir ﷺ:

«لَا تُسَلِّمُوا تَسْلِيمَ الْيَهُودِ، فَإِنَّ تَسْلِيمَهُمْ بِالرُّؤُوسِ وَالأَكُفِّ وَالإِشَارَةِ»

"Do not greet [one another] with the greeting of the Jews; their greeting is with their heads, their hands, and with a gesture."[1]

One might counter with this *Hadeeth,* in which Asmaa Bint Yazeed ﷺ said, "The Prophet ﷺ waved *As-Salaam* (i.e., with greetings of peace) to the women with his hand."[2] We respond by pointing out that there is an indication that the Prophet ﷺ didn't only wave, but also articulated, '*As-Salaam.*' An-Nawawee said, "The understanding to be taken from this is that the Prophet ﷺ combined between waving and uttering the greeting. This is proven by Abu Daawood's narration of the same *Hadeeth,* for the following is a part of it: 'And he gave us greetings of peace (which indicates an utterance).'[3] "[4]

Al-Haafidh said, "The prohibition of giving *As-Salaam* with a gesture is specific to those that have the ability, both practicably and according to the *Shariah,* to utter the greeting. If one is busy or unable to utter the greeting - for example, one is busy with prayer, one is too far away from the other person, one is a mute, or the person is deaf - then it is legislated for him to extend the greeting with a gesture instead."[5]

16) It Is Permissible To Greet Someone Who Is Praying, And The Latter May Respond With A Gesture (But Not With An Utterance Of The Greeting)

Although many do not know this, it is in fact permissible to give

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[1] Fathul-Baaree (11/16)

[2] Related by At-Tirmidhee (2697), and the wording here is from his narration. Ahmad (27014), Ibn Maajah (3701), Ad-Daarimee (2637), and Al-Bukhaaree (in Al-Adab Al-Mufrad - 1003, 1047) - each of these related it as well. And in his grading of the *Hadeeth,* Al-Albaanee said, "*Saheeh* (authentic)."

[3] Abu Daawood (5204)

[4] Al-Adhkaar (pg. 356)

[5] Fathul-Baaree (11/16)

'As-Salaam' to someone who is praying. The Prophet's Companions ﷺ would greet him while he was praying, and he would neither reproach nor blame them for doing so. His silent approval proves that it is permissible to greet someone while he is praying. Once Jaabir ﷺ came across the Prophet ﷺ while he was praying. Jaabir ﷺ gave him greetings of peace, and the Prophet ﷺ responded with a gesture. After he completed his prayer, the Prophet ﷺ called Jaabir ﷺ and said,

«إِنَّكَ سَلَّمْتَ آنِفًا وَأَنَا أُصَلِّي»

"You gave me greetings of peace earlier, and I was praying."[1]

In another narration, Suhaib said, "I passed by the Messenger of Allāh ﷺ while he was praying, and I gave him 'As-Salaam,' and he returned the greeting with a gesture." One of the narrators said, "From what I know, he said, 'He gestured with his finger.'"[2] These and other narrations prove that it is permissible to greet someone who is praying and that he may respond with a gesture.

Question: When one is praying and responds to a greeting with a gesture, what form should that gesture take?

Answer: There is no specified way of gesturing a response to a greeting during prayer. This is because various narrations describe different ways in which the Prophet ﷺ signaled his response; sometimes it was with his finger (as in the above-mentioned *Hadeeth* of Suhaib ﷺ); once it was with his hand, as is related in the *Hadeeth* of Jaabir ﷺ; and once with a nod of his head, as in the narration of Ibn Mas'ood ﷺ. The author of *'Aoun Al-Ma'bood* said, "From these different narrations, we gather that the Prophet ﷺ gestured one way on a certain occasion, and another way on a different occasion. Therefore, all of those forms of gesturing are permissible. And Allāh ﷻ knows best."

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[1] Related by Muslim (540)

[2] Related by Abu Daawood (925), and Al-Albaanee said, *"Saheeh,"* in Saheeh Abu Daawood (818)

17) It Is Permissible To Greet Someone Who Is Reciting The Qur'an, And If One Extends The Greeting, The Reciter Must Respond

Some scholars have ruled that it is permissible to greet someone who is busy reciting the Qur'an, while others have ruled that it is forbidden to do so. The former group of scholars is correct, for there is no proof to show that the reciter is an exception to many revealed texts that exhort Muslims to spread greetings of peace to one another and that command Muslims to responds to those greetings. True, a reciter is occupied with the highest form of remembrance; but that does not prevent someone from greeting him, nor is it less than compulsory for him to respond.

The Permanent Council issued this ruling: It is permissible to initiate greetings of peace to one who is reciting the Qur'an, and he must return the greeting, for no established proof in the *Shariah* indicates that it is forbidden to greet a person who is busy reciting the Qur'an. And as with all proofs, the general proofs here, which establish that it is legislated to initiate *'As-Salaam'* and to respond to *'As-Salaam,'* are comprehensive unless other proofs that limit the scope of the ruling are established.[1]

18) It Is Disliked To Greet Someone Who Is Relieving Himself

In a narration related by Ibn 'Umar ﷺ, a man passed by the Messenger of Allāh ﷺ, who was just then urinating. The man greeted the Prophet ﷺ, but he did not return the greeting.[2] Scholars agree that it is disliked for one to return greetings of peace while he is relieving himself (i.e., while he is defecating or urinating) and that it is recommended for him to later return the greeting, but only after he performs ablution, for that is related from the Messenger of Allāh ﷺ. Al-Muhaajir Ibn Qunfudh ﷺ related that he went to the Prophet ﷺ, who at the time was urinating. Al-Muhaajir ﷺ greeted him, but the Prophet ﷺ did not respond until he performed ablution. He ﷺ then excused himself, saying,

[1] Rulings From The Permanent Council For Scientific Researches And Religious Verdicts Saudi Arabia (4/83)

[2] Muslim (370)

«إِنِّي كَرِهْتُ أَنْ أَذْكُرَ اللهَ عَزَّ وَجَلَّ إِلَّا عَلَى طُهْرٍ»

"I indeed disliked that I should remember Allāh 'Azza Wa-Jall (The Most Mighty And Exalted) except while being in a state of purity."[1]

19) It Is Recommended To Extend Greetings Of Peace Upon Entering One's Home

If one's house is empty, some from the people of knowledge - from the Companions ﷺ and others - have ruled that it is recommended for a man to greet himself upon entering. 'Abdullah Ibn 'Umar ﷺ said, "If one enters an uninhabited (or empty) house, then let him say, '*As-Salaamu 'Alainaa Wa-'Alaa 'Ibaadullahis-Saaliheen* (Peace be upon us and upon Allāh's righteous slaves).'"[2] And the same is related from Mujaahid and others. Ibn Hajr said, "The order to spread greetings of peace embraces greeting one's own self when one enters a place in which there is no one, for Allāh ﷻ said,

﴿فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ﴾

"But when you enter the houses, greet one another (the literal translation is, 'greet yourselves')..." (Qur'an 24:61)

If you enter your home and your family is inside, then it is recommended for you to greet them as well. Abu Az-Zubair related that he heard Jaabir ﷺ say, "When you enter upon your family, then greet them 'with a greeting from Allāh, blessed and good.'"[3] It is not, however, compulsory to give greetings of

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[1] Related by Abu Daawood (17), and the wording mentioned here is from his narration of the *Hadeeth*. Al-Albaanee said, "*Saheeh*." And about one of its chains, Ibn Muflaih said, "Its chain is good." The following compilers related it as well: Ahmad (18555), An-Nassaaee (38), Ibn Maajah (350), and Ad-Daarimee (2641)

[2] Al-Adab Al-Mufrad, by Al-Bukhaaree (1055). Ibn Hajr ruled that its chain is *Hasan* (Fathul-Baaree 11/22). And in Saheeh Al-Adab Al-Mufrad, Al-Albaanee also ruled that its chain is *Hasan*.

[3] Al-Adab Al-Mufrad (1095). Al-Albaanee said, "Its chain is *Saheeh*."

peace when you enter your home. Ibn Juraij once asked 'Ataa, "When I leave and then enter again, is it compulsory for me to greet them?" He answered, "No, and it being compulsory is not related from anyone; nonetheless, doing so is more beloved to me, and I do not forsake doing so except on occasions in which I forget." After becoming aware of the inherent virtues of this practice, a Muslim should not abandon it. One of the virtues or rewards of this practice is mentioned in the following *Hadeeth*. Abu Umaamah ﷺ related that the Prophet ﷺ said,

«ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللهِ إِنْ عَاشَ كُفِيَ، وَإِنْ مَاتَ دَخَلَ الْجَنَّةَ، مَنْ دَخَلَ بَيْتَهُ بِسَلَامٍ فَهُوَ ضَامِنٌ عَلَى اللهِ عَزَّ وَجَلَّ، وَمَنْ خَرَجَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللهِ، وَمَنْ خَرَجَ فِي سَبِيلِ اللهِ فَهُوَ ضَامِنٌ عَلَى اللهِ»

"Each of [the following] three has a guarantee with Allāh – that if he lives, he is taken care of, and if he dies, he will enter Paradise: one who enters his house with 'Salaam' has a guarantee with Allāh 'Azza Wa-Jall (The Most Might and Exalted); one who goes out to the Masjid has a guarantee with Allāh; and one who goes out in the way of Allāh has a guarantee with Allāh."[1]

20) Conveying Greetings Of Peace On Behalf Of Others

This is related in the Sunnah; for example, a man once went to the Prophet ﷺ and said, "Verily, my father sends you greetings of peace," to which the Prophet ﷺ answered,

«عَلَيْكَ وَعَلَى أَبِيكَ السَّلَامُ»

"Peace be upon you and upon your father."[2]

In another narration, the Mother of the Believers, 'Aaisha ﷺ, reported that the Prophet ﷺ said to her, "Indeed, Jibreel sends you greetings of peace." She ﷺ answered, "And upon him peace and the Mercy of Allāh."[3] And when the Prophet ﷺ conveyed

[1] Al-Adab Al-Mufrad (1094). Al-Albaanee said, "Saheeh."
[2] Abu Daawood (5231) related it, and Al-Albaanee ruled that it is *Hasan*. Imam Ahmad related it as well (22594)
[3] Related by Bukhaaree (6253)

Jibreel's greetings of peace to Khadeejah ﷺ, she said to the Prophet ﷺ, "Verily, Allāh is *As-Salaam* (The One Who is free from all defects and deficiencies) and from Him is all peace. And peace upon you and upon Jibreel."[1] One ruling we derive from the above-mentioned narrations is that it is recommended, and not obligatory, to greet the person who is conveying greetings of peace on behalf of another. We note that in 'Aaisha's narration, she returned Jibreel's greeting without giving the same greeting to the Prophet ﷺ. Ibn Hajr said, "Through the different narrations [of this *Hadeeth*] from 'Aaisha ﷺ, I found nothing to indicate that she returned greetings to the Prophet ﷺ (i.e., she only returned greetings to the sender, Jibreel, and not to the conveyor, the Prophet ﷺ), which proves that doing so (i.e., returning greetings to the conveyor) is not compulsory."[2]

Related Note: Ibn 'Abdul-Barr related that a man said to Abu Dharr ﷺ, "So and so sends you greetings of peace." Abu Dharr ﷺ answered, "[This practice is] a good guidance and a light load (i.e., the one who is conveying the greetings is carrying a light and easy load)."

21) Upon Entering The *Masjid*, One Should First Pray The Two Units Of *Tahiyyatul-Masjid* (two units which one prays upon entering the *Masjid*) And Then Greet Those That Are In The *Masjid*

When one enters the *Masjid*, it is recommended for him to greet the *Masjid* before its people. The well-known *Hadeeth* about the person who didn't properly perform his prayer properly confirms this ruling. Abu Hurairah ﷺ related that the Prophet ﷺ entered the *Masjid* and then a man entered and prayed. The man then went and greeted the Prophet ﷺ. The Prophet ﷺ returned his greeting and said,

«ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»

[1] Al-Haafidh imputed this *Hadeeth* to An-Nassaaee; refer to Fathul-Baaree (11/41)

[2] Fathul-Baaree (11/41)

"Go back and pray, for you have not prayed..."[1]

About this incident, Ibn Al-Qayyim said, "The Prophet ﷺ reproached him for his prayer but not for delaying his greeting until after he prayed." And Ibn Al-Qayyim said, "It was from the Prophet's guidance that one who enters the *Masjid* should begin by praying two units for *Tahiyyatul-Masjid*. After that, he should greet the people who are present; therefore, one greets the *Masjid* before greeting its people. The former is the right of Allāh ﷻ, while the latter is the right of people, and in such a matter, Allāh's right is more deserving of being given precedence."

This applies to when there is a study circle in the *Masjid* or a group that is sitting down together; in these situations, it is *Sunnah* for one who enters the *Masjid* to first pray *Tahiyyatul-Masjid* and then greet the people inside. However, if one enters the *Masjid* and finds that other worshippers have preceded him to the row, he should greet them and then pray Tahiyyatul-Masjid or, if the situation requires it, a compulsory prayer. And Allāh ﷻ knows best.

22) While The *Imam* Is Delivering The Friday *Khutbah* (Sermon), It Is Disliked To Give Greetings Of Peace

The basis for this ruling is the *Hadeeth* of Abu Hurairah رضي الله عنه, in which the Messenger of Allāh ﷺ said,

«إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ: أَنْصِتْ - وَالإِمَامُ يَخْطُبُ - فَقَدْ لَغَوْتَ»

> *"On Friday, if you say to your companion, 'Listen [attentively]!' while the Imam is delivering the Khutbah, then you have Laghauta (literally, this means, 'you have spoken falsehood'; however, in this Hadeeth, it means, 'you have become preoccupied away from the Khutbah, and you have lost the reward for listening to it')."*[2]

Since, during the *Khutbah*, it is not permissible to say a single word such as, 'quiet!' or, 'listen!' it follows that it is also not

[1] Related by Bukhaaree (7939)
[2] Related by Bukhaaree (934)

permissible to give greetings of peace (a greeting consists of more than one word), for the Prophet ﷺ commanded attendees of the *Jumu'ah* prayer to listen attentively to the *Imam's Khutbah.*

Question: If one enters the *Masjid* and extends greetings of peace while the *Imam* is delivering the Friday *Khutbah,* is it permissible for those inside to respond to his greeting?

Answer: The Permanent Council issued the following ruling: First, when one enters the Masjid and hears the Khutbah, it is not permissible for him to initiate greetings to those inside. And second, even if one does greet those inside while the *Imam* is delivering the *Khutbah,* they should not verbally answer his greeting; however, if they answer with a gesture only, then that is permissible.[1]

Question: And what should one do when someone beside him [not only greets him but also] shakes his hand during the *Friday Khutbah*?

Answer: The Permanent Council issued the following ruling: You may shake his hand but not respond with speech. You may verbally respond to his greeting after the *Imam* finishes the first *Khutbah.* If the person enters during the second *Khutbah,* then you may verbally answer his greeting after the *Imam* finishes the second *Khutbah.*[2]

23) When You Meet Another Muslim, It Is Recommended To Extend Greetings Of Peace To Him First And Then Begin Your Conversation With Him

Upon meeting another Muslim, scholars from our pious predecessors and from later generations were known to give precedence to extending greetings of peace over anything else they needed or wanted to say. An-Nawawee said, "The *Sunnah* is to say *'As-Salaam'* [upon meeting someone] before all other

[1] Rulings From The Permanent Council For Scholarly Research And Legal Rulings, Saudi Arabia (8/234)

[2] Rulings from the Permanent Council For Scientific Researcher And Religious, Saudi Arabia (8/246)

speech." What we rely on as proof in this issue are the general implications of authentic *Ahadeeth* and the well-known as well as well-established practice of our pious predecessors; we do not, however, rely on the following *Hadeeth*: "*As-Salaam* is before speech." Although this *Hadeeth* explicitly proves the ruling we mentioned, it is weak. At-Tirmidhee said, "This *Hadeeth* is *Munkar* (one of the categories of a weak *Hadeeth*)."[1]

24) Extending Greetings Of Peace To People That Are Known For Being Sinners Or Innovators

As for those who do sins openly, you should extend greetings of peace to them and respond to their greetings. An-Nawawee gave a more detailed ruling for this issue: "If a Muslim is not well-known for either evildoing or innovations, then he should be greeted and his greetings should be answered. It is *Sunnah* to initiate greetings with him, and it is compulsory to answer his greetings. But if a sinner is well-known for his evildoing, should you refrain from greeting him? If, by not greeting him there is an overwhelming benefit - for instance, he will feel compelled to forsake his evil deeds when he sees that you have boycotted him - you should refrain from greeting him, in the hope that he will desist from his evil. But if the opposite is the case, and you are almost sure that you not greeting him will only increase him in evil, then you should greet him and respond to his greetings, thus seeking to minimize his evil, because there is no benefit in not greeting him. This issue is based on the [ruling for the] issue of boycotting [evildoers and innovators]."

The above-mentioned ruling applies to the people of evil, but what about innovators? Innovations are of two kinds: the practitioner of the first kind exits from the fold of Islam; the practitioner of the second kind does not exit from the fold of Islam. Under no circumstances should one greet the first kind of innovator. As for the second kind of innovator, the one who does not exit the fold of Islam because of his innovation, then the above-mentioned ruling for [well-known] sinners applies to him as well.

[1] Al-Adhkaar (pg. 362)

Shaikh Ibn 'Uthaimeen spoke about the ruling for boycotting evildoers and innovators; that ruling he issues also applies to refraining from greeting them, because it is one of the ways of boycotting someone's company. The Shaikh said, "As for boycotting [innovators], then that depends on their innovation. If one's innovation takes him outside of the fold of Islam, then it is compulsory to boycott him. And if his innovation is of a lesser kind, then we must look into his situation. If there is benefit in boycotting him, we do so; otherwise, we don't. This is because the basic and general principle is that it is forbidden to boycott a believer, for the Prophet ﷺ said,

«لَا يَحِلُّ لِرَجُلٍ مُؤْمِنٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ»

"It is not permissible for a believing man to forsake the company (i.e., boycott) his brother for more than three [days]."

The story of Ka'ab Ibn Maalik ﷺ is another proof for the issue in question. It is the story of how he remained behind, not going with the Prophet ﷺ to do battle, and of when Allāh ﷻ accepted his repentance. In giving an account of this story, Ka'ab ﷺ said, "And the Messenger of Allāh ﷺ forbade the Muslims from talking to us three, from among those that remained behind [from the battle]. People stayed away from us and changed in [their dealings] with us. [The situation became so bad and I became so dejected] that the earth became strange to me in my self, not being the one that I had known. We remained upon that state for 50 nights. As for my two companions, they submitted [themselves to the situation], remaining in their homes and crying. As for me, I was the youngest and hardiest of the group; I would go out and attend prayer with the Muslims; I walked in the marketplace, though no one would speak to me; and I would go to the Messenger of Allāh ﷺ and extend greetings of peace to him while he would be in his place of sitting after the prayer. And I would say to myself, 'did he move his lips in answering my greeting [of peace] or no?'"[1]

[1] Related by Bukhaaree (4418). The reader perhaps noticed that I related a

25) Before One Parts From A Gathering, It Is *Sunnah* For Him To Give Greetings Of Peace

Just as one gives *'As-Salaam'* when entering upon a gathering, it is also *Sunnah* to give *'As-Salaam'* when parting from that gathering. Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ، فَلَيْسَتِ الأُولَى بِأَحَقَّ مِنَ الآخِرَةِ»

"When one of you ends up at a gathering, let him extend greetings of peace. Then if he intends to stand [and leave], let him extend greetings of peace. The first is not more of a right [duty] than the last (i.e., both are equally Sunnah)."[1]

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large portion of the *Hadeeth,* when the proof for this issue is found in the last line only. This is because boycotting and refraining from extending greetings are closely linked issues: each one implies the other.

[1] Related by At-Tirmidhee (2861), who said, *"Hasan,"* and by Abu Daawood (5208), and Al-Albaanee said, *"Hasan Saheeh."* Al-Bukhaaree related it in Al-Adab Al-Mufrad (1008). At-Tahaawee related it in Mushkal Al-Aathaar (1350).

Chapter 3

The Manners Of Seeking Permission To Enter Another Person's Home, Room, Property, Or Any Private Space[1]

Allāh ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ﴾

"O you who believe! Enter not houses other than your own, until you have asked permission" (Qur'an 24:27)

And Allāh ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسۡتَـٔۡذِنكُمُ ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ﴾

"O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence)" (Qur'an 24:58)

And Allāh ﷻ said:

﴿وَإِذَا بَلَغَ ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ فَلۡيَسۡتَـٔۡذِنُواْ﴾

"And when the children among you come to puberty, then let them (also) ask for permission" (Qur'an 24:59)

The Prophet ﷺ said,

«إِنَّمَا جُعِلَ الاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ»

[1] I placed the chapter of *'As-Salaam'* before this one, because it is recommended to greet people who are inside first and then ask their permission to enter, a ruling that is supported by the wording of different narrations, such as this one: "Say: *Assalaamu 'Alaikum,* may I enter (the source of this *Hadeeth* will be mentioned shortly)." Also, the practice of the Companions ﷺ supports this ruling.

"Seeking permission [to enter another person's private space] has been made compulsory only because of eyesight (i.e., only so that people do not see that which is unlawful for them to see, such as a stranger woman)." (Bukhaaree and Muslim)

The Islamic Manners Related To Asking Permission

1) The *Sunnah* Is To Greet First And Then Ask For Permission To Enter

Kaldah Ibn Hanbal related that Safwaan Ibn Umayyah sent him to the Messenger of Allāh ﷺ with milk, a baby gazelle, and (Egyptian) cucumbers; and at the time, the Prophet ﷺ was in the northern part of Makkah. Kaldah related, "I entered without having greeted [anyone inside]. And so the Prophet ﷺ said,

«ارْجِعْ فَقُلْ: السَّلَامُ عَلَيْكُمْ»

'Go back and say: As-Salaamu 'Alaikum.'

And this occurred after Safwaan Ibn Umayyah ﷺ had accepted Islam."[1]

In another narration, Rib'ee Ibn 'Aamir ﷺ related that a man from Banee 'Aamir asked permission to enter the Prophet's house, saying, "May I enter?" The Prophet ﷺ said to his servant,

«اخْرُجْ إِلَى هَذَا فَعَلِّمْهُ الاسْتِئذَانَ، فَقُلْ لَهُ: قُلْ: السَّلَامُ عَلَيْكُمْ، أَأَدْخُلُ»

"Go out to this one and teach him how to ask permission. Say to him, 'Say: 'Assalaamu 'Alaikum, may I enter?'"[2]

Ibn 'Abbaas ﷺ said, "'Umar ﷺ asked permission [to enter into

[1] Related by Ahmad (14999) and Abu Daawood (5176), and the wording here is from his narration. Al-Albaanee said, "*Saheeh.*" And At-Tirmidhee related it as well (2710).

[2] Related by Ahmad (22617) and Abu Daawood (5177), and the wording mentioned here is from his narration of the *Hadeeth*. Al-Albaanee said, "*Saheeh.*"

the presence] of the Prophet ﷺ, saying, *'As-Salaamu 'Alaikum* upon the Messenger of Allāh; *As-Salaamu 'Alaikum.* May 'Umar enter?'"[1]

2) The Person Who Is Seeking Permission Should Stand To The Right Or To The Left Of The Door, But Not Directly In Front Of It

This is so that he does not see something that is unlawful for him to see or something that the owner of the home would not like him to see. After all, seeking permission was legislated only because of sight. 'Abdullah Ibn Yusr ﷺ said, "When the Prophet ﷺ would arrive at the door of people, he would not face the door directly, but rather [he would be] at its right or left corner. And he would say, *'As-Salaamu 'Alaikum, As-Salaamu 'Alaikum,'* and that is because homes would not have covers over them in those days."[2] Huzail ﷺ said, "A man came and stood at the door of the Prophet ﷺ, seeking permission to enter. He stood before the door, directly facing it. The Prophet ﷺ said to him,

«هَكَذَا - عَنْكَ - أَوْ هَكَذَا؛ فَإِنَّمَا الاسْتِئْذَانُ مِنَ النَّظَرِ»

"Like this or like this (perhaps indicating that he should stand to the right or to the left of the door, but not directly before it), for seeking permission is [legislated] for sight only."[3]

[1] Related by Al-Bukhaaree in Al-Adab Al-Mufrad, and Al-Albaanee said, "Its chain is authentic." (*Saheeh* Al-Adab Al-Mufrad, pg. 420). And Ibn 'Abdul-Barr related it with his chain, and before mentioning its chain, he said about the *Hadeeth,* "[It is] from the best of *Ahaadeeth* that are related in regards to how one should ask permission..." (At-Tamheed (3/202)

[2] Related by Ahmad (17239) and Abu Daawood (5186), and the wording mentioned here is from his narration of the *Hadeeth.* Al-Albaanee said, "*Saheeh.*" Bukhaaree related it with this wording in Al-Adab Al-Mufrad (1078): "When the Prophet ﷺ would go to a door, wanting to ask permission [to enter], he would not face it; instead, he would come from [its] right or [its] left. If permission would be given to him, [he would enter]; otherwise, he would leave." About this narration, Al-Albaanee said, "*Hasan Saheeh.*"

[3] Related by Abu Daawood (5174). Al-Albaanee said, "*Saheeh.*"

3) It Is Forbidden For One To Look Into Someone's Home Without His Permission

The Prophet ﷺ explained that the only reason why it is legislated to ask permission before entering the private space of someone is to prevent one from seeing that which is unlawful for him to see. Hence, if one transgresses and sees in another person's home what is unlawful for him to see and if the owner of the home then plucks out his eye, there is no legal recourse for the victim, no lawful punishment or penalty for the attacker. This ruling is based on a *Hadeeth* that is related by Abu Hurairah ﷺ, in which the Prophet ﷺ said,

«مَنِ اطَّلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَقَدْ حَلَّ لَهُمْ أَنْ يَفْقَؤُا عَيْنَهُ»

"When one looks inside of the home of people without their permission, it becomes permissible for them to gouge out his eye."[1]

And in another narration, Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«لَوْ أَنَّ رَجُلًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ بِحَصَاةٍ، فَفَقَأْتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ»

"Were a man to look at you [in your home or private property] without permission, and were you then to pelt him with pebbles and knock out his eye, there would be no sin upon you."[2]

And in yet another narration, Anas Ibn Maalik ﷺ reported that a man looked through [a hole or an opening of] one of the Prophet's apartments, and so the Prophet ﷺ stood up to go to him with an arrowhead or with arrowheads. It was as if I saw the Messenger of Allāh ﷺ try to take him by surprise in order to stab him."[3]

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[1] Related by Muslim (2158)
[2] Related by Bukhaaree (6888) and Muslim (2158)
[3] Bukhaaree (6242) and Muslim (2157)

4) You Should Seek Permission To Enter Three Times Only

If, after the third time, you are still not given permission to enter, you should return from whence you came. Abu Moosa Al-Ash'aree ﵁ related that the Messenger of Allāh ﷺ said,

«إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنْ لَهُ، فَلْيَرْجِعْ»

"If one of you asks permission [to enter the private property of another] three times without permission being granted to him, then he should return."[1]

Question: If, after asking permission to enter three times, one is still not given permission to enter, and if he thinks that those inside did not hear his voice, what should he do?

Answer: In order to apply the apparent meaning of the above-mentioned *Hadeeth*, he should leave; however, some scholars have said that he may continue to ask permission to enter until he becomes sure that his voice was heard. Maalik said, "Asking permission should be done three times only, and I do not love for anyone to increase upon that, except for one who knows that he was not heard, for I see no harm in him asking again if he was sure that his voice was not heard [by those inside]."

5) The One Who Is Asking Permission Should Not Answer With, "Me," or, "It Is Me," or, "It Is I," When Someone Inside Asks, "Who Is It?"

To say "me" does not, in many instances, shed any light on a person's identity; and the person inside is left in a state of vexation, not being able to pinpoint who exactly "me" is. This practice is disliked based on the *Hadeeth* of Jaabir ﵁, who said, "I went to the Prophet ﷺ for a debt that was upon my father. I knocked on the door, and he ﷺ said,

«مَنْ ذَا»

[1] Related by Bukhaaree (6245) and Muslim (2153). This is a portion of a longer narration, which gives an account of an incident that took place between 'Umar Ibn Al-Khattaab ﵁ and Abu Moosa Al-Ash'aree ﵁.

'Who is there?'

I answered, 'Me.' He ﷺ said,

«أَنَا أَنَا»

'Me, me,'

in a way that showed his dislike of my answer."[1] It is, on the other hand, okay for the seeker of permission to say, 'I am...' and then his name. 'Abdullah Ibn (son of) Buraidah ﷺ related that his father said, "The Prophet ﷺ left to go to the *Masjid;* meanwhile, Abu Moosa was reciting. He ﷺ said,

«مَنْ هَذَا»

'Who is this?'

I said, 'I am Buraidah; may I be made ransom for you.' He ﷺ said,

«قَدْ أُعْطِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

'This one has been given a flute (i.e., his voice) from the flutes of Daawood's family.'"[2]

It is also okay for the seeker of permission to say, "I am Abu (the father of) so and so." During the year of the Makkah Conquest, Umm Haanai ﷺ once went to the Prophet ﷺ and learned that he was taking a shower. His daughter, Faatimah ﷺ, was holding up a cover to protect him from the view of others. Umm Haanai ﷺ later said, "Then I extended greetings of peace to him, and he said, 'Who is this?' I said, 'I am Umm Haanai (the mother of Haanai) Bint (the daughter of) Abu Taalib'..."[3]

One may also say, "I am judge so and so," or, "I am *Shaikh* so and so"; what matters is that one clearly conveys his identity without arousing confusion instead. Therefore, if the seeker of permission shares a name with another common acquaintance

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[1] Bukhaaree (6250) and Muslim (2155)

[2] Bukhaaree related it in Al-Adab Al-Mufrad (1087), and Al-Albaanee ruled that it is authentic.

[3] Bukhaaree (357) and Muslim (336)

and since voice does not always clearly convey a person's identity, he should remove all doubt, for instance, by saying his full name. One *'Eid,* after the Prophet ﷺ delivered a sermon to the women present during *'Eid* prayer, he returned home, and when he reached his home, Zainab, the wife of Ibn Mas'ood ﷺ, asked permission to enter into his presence. It was said, "O Messenger of Allāh, this is Zainab." He ﷺ said,

«أَيُّ الزَّيَانِبِ»

"Which Zainab?"

Then it was said, "The wife of Ibn Mas'ood." And he ﷺ said,

«نَعَمْ، ائْذَنُوا لَهَا»

"Yes, give her permission to enter."[1]

The proper etiquette, therefore, is to announce one's presence, while clearly conveying one's identity.

6) The Seeker Of Permission Should Not Violently Or Harshly Beat The Door

It is bad manners to do so, and to illustrate the proper etiquette in knocking on someone's door, Anas Ibn Maalik ﷺ said, "Verily, the doors of the Prophet ﷺ would be knocked upon with nails (of hands)."[2] Commenting on this *Hadeeth,* Al-Haafidh Ibn Hajar said, "This is understood from them to be an exaggeration of good manners, and it is good to do this if it is known that the person inside is near the door. However, if it is known (or if it is likely) that he is far from the door, in which case the sound of knocking with one's nails will not reach him, then it is recommended to knock more loudly, according to what is loud enough [for the person inside to hear]."[3]

Al-Maimoonee related that when a woman once knocked harshly

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[1] Related by Bukhaaree (1462)

[2] Bukhaaree related it in Al-Adab Al-Mufrad (1080), and Al-Albaanee said, "*Saheeh.*"

[3] Fathul-Baaree (11/38)

on the door of Abu 'Abdullah, he went out and exclaimed, "That is the knocking of the police!"

7) If The Owner Of The Home Says To The One Seeking Permission, "Return," Then He Should Return

Allāh ﷻ said:

﴿وَإِن قِيلَ لَكُمُ ٱرْجِعُوا۟ فَٱرْجِعُوا۟ هُوَ أَزْكَىٰ لَكُمْ﴾

"And if you are asked to go back, go back, for it is purer for you, and Allāh is All-Knower of what you do" (Qur'an 24:28)

One of the *Muhaajireen* said, "My entire life, I wanted to apply this verse, but I never was able to, for on no occasion did I knock on a brother's door only to hear him say to me, 'Return.' Had anyone done that, I would have returned in a state of joy (joyful because he would have been able to apply the verse)."

8) If He Finds That No One Is Home, The Person That Is Asking For Permission To Enter Should Not Enter

To do so means that one is transgressing the rights of others, and this should be clear to every Muslim. One has no right to use someone else's property without their permission, and this example falls under that ruling.

9) If One Is Invited Or If A Messenger Is Sent To Fetch Him, He Does Not Have To Ask Permission To Enter

An invitation and the sending of a messenger both imply permission, so the person that is sent for does not have to ask permission to enter. Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«رَسُولُ الرَّجُلِ إِلَى الرَّجُلِ إِذْنُهُ»

"A man's messenger sent to another man is his permission."[1]

And in another narration related by Abu Hurairah ﷺ, the Messenger of Allāh ﷺ said,

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[1] Related by Abu Daawood (5189), and Al-Albaanee said, "*Saheeh.*"

«إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَجَاءَ مَعَ الرَّسُولِ فَإِنَّ ذَلِكَ لَهُ إِذْنٌ»

"When one of you is invited to a meal and he comes with the messenger (of the person who made the invitation), then that is considered as permission for him [to enter]."[1]

Some scholars have mentioned exceptions to this ruling: if the one invited comes after the time of the invitation or if he is going somewhere that customarily requires permission for admittance, then he should ask permission before entering.

10) When You Want To Leave A Gathering, You Should First Ask Permission

This etiquette is taken from the noble manners of the Prophet ﷺ. As a visitor, you are required to ask permission before you enter; similarly, it is good manners in Islam to ask permission to leave. Perhaps the reason behind this etiquette is so that one's eyes do not see in another person's private property that which is not lawful for him to see or that which the host would not like him to see. Ibn 'Umar ؓ reported that the Prophet ﷺ said,

«إِذَا زَارَ أَحَدُكُمْ أَخَاهُ فَجَلَسَ عِنْدَهُ، فَلَا يَقُومَنَّ حَتَّى يَسْتَأْذِنَهُ»

"If one of you visits his brother and sits with him, he must not stand until he asks him permission."

In certain Arab countries today, people do not follow this prophetic guidance. You will find some of them leaving without asking permission first; worse even, some leave without extending greetings of peace to their host. These are practices that are certainly violations of Islamic manners.

11) Seeking Permission To Enter Into The Presence Of Your Mother, Sister, And Others Like Them

This is so that your eye does not see a private body part or a condition upon which women do not like for others to see them. 'Ilqimah said, "A man went to 'Abdullah ؓ and said, 'Should I

[1] Related by Abu Daawood (5190), and Al-Albaanee said, "*Saheeh.*"

seek permission to enter into the presence of my mother?' He answered, 'It is not at all times (or in all conditions) that she would love for you to see her.'"[1] A man once asked Hudhaifah ﷺ, "Should I seek permission to enter into the presence of my mother?" He said, "If you do not ask permission to enter into her presence, you will end up seeing that which she dislikes [for you to see]."[2]

'Ataa related that he asked Ibn 'Abbaas ﷺ, "Should I seek permission to enter into the presence of my sister?" Ibn 'Abbaas ﷺ said, "Yes." 'Ataa asked again, saying, "I have two sisters in my apartment; I supply them with provisions and I spend on them. Should I [still] ask permission to enter into their presence?" He ﷺ said, "Yes, would you want to see them naked (i.e., that is what would happen if you constantly entered their private space without first asking permission to enter)!"[3]

12) Before Entering A Room That Is Occupied By Your Wife, Announce Your Presence

This is so that a husband does not end up seeing what he dislikes; in other words, by announcing his presence, he gives her a chance to freshen herself up. Also, the wife might not like for her

[1] Related by Bukhaaree in Al-Adab Al-Mufrad (1059), and Al-Albaanee said, "Its chain is authentic."

[2] Related by Bukhaaree in Al-Adab Al-Mufrad (1060), and Al-Albaanee said, "Its chain is *Hasan*." Imam Maalik related the following *Hadeeth* in his Muwatta: A man asked the Messenger of Allāh, "O Messenger of Allāh, should I ask permission to enter into the presence of my mother?" He ﷺ said, "Yes." The man said, "Verily, I am with her at home (i.e., I live with her)." The Messenger of Allāh ﷺ said, "Ask permission to enter into her presence." The man said, "Verily, I am her servant." The Messenger of Allāh ﷺ said, "Ask permission to enter into her presence. Would you like to see her naked!" The man said, "No." The Messenger ﷺ said, "Then ask permission to enter into her presence." After mentioning this *Hadeeth*, Ibn 'Abdul-Barr said, "In regards to this *Hadeeth*, I do not know of any authentic chain with the said wording that it can stand upon. It is *Mursal Saheeh*, and all agree that its meaning is correct." (At-Tamheed (16/229)

[3] Related by Bukhaaree in Al-Adab Al-Mufrad (1063), and Al-Albaanee said, "Its chain is authentic."

husband to see her in a certain condition, so she should be given the chance to freshen up or do whatever she needs to do in order to neaten her appearance.

Ibn Mas'ood's wife, Zainab ﷺ, said, "When 'Abdullah ﷺ would return from some errand, he would clear his throat and spit (to announce his presence), not wanting to rush into our presence and see something he would dislike."[1] Imam Ahmad once said, "When one is about to enter into the presence of his family, he should clear his throat (to announce his presence)." Mahnaa said, "I asked Ahmad about a man who enters his home - whether he should ask permission to enter. He said, 'He should move his shoes about when he is about to enter (i.e., to announce to those inside that he is about to enter)."

13) Let Legal Slaves And Slave-Girls, And Those Among You Who Have Not Come To The Age Of Puberty Ask Your Permission (Before They Come To Your Presence) On Three Occasions:

(1) Before *Fajr* (prayer);

(2) While you put off your clothes for the noonday (rest); and

(3) after the *'Isha* prayer. (Qur'an 24:58)

Other than these times, they may move about freely. Ibn Katheer said, "When they enter at times other than these three, there is no sin upon them or you, if they see something [that they shouldn't see]. This is because they have been given permission to enter freely and [because] they move about to serve and help..." Ibn Katheer then related the following narration from Ibn 'Abbaas ﷺ: two men asked Ibn 'Abbaas ﷺ about seeking permission to enter into the presence of another during the three private times that Allāh ﷻ specified in the Qur'an. Ibn 'Abbaas ﷺ said, "...People did not have covers on their doors or curtains in their homes, so it might have happened that a servant or a child (in the house) or an orphan (in the house) would unexpectedly come into the presence of the house's owner, while he was on top of his wife.

[1] Ibn Katheer mentioned this narration in his Tafseer (3/280), and he said, "Its chain is authentic."

And so Allāh ﷻ ordered them to ask permission to enter during those three private times that He ﷻ mentioned. Later, Allāh blessed people with much sustenance and provision, so that they were able to put up covers and curtains, which, people began to think, were sufficient, making them no longer need the asking of permission which they were commanded with."[1]

[1] Tafseer Ibn Katheer (3/303) - The Chapter Of *Noor* (verse 85). After relating Ibn 'Abbaas's narration, Ibn Katheer said, "And this chain is authentically ascribed to Ibn 'Abbaas ﷺ."

Chapter 4

The Etiquettes Of Meeting Another Muslim

The Messenger of Allāh ﷺ said,

«تَصَافَحُوا يَذْهَبِ الْغِلُّ، وَتَهَادَوْا تَحَابُّوا، وَتَذْهَبِ الشَّحْنَاءُ»

"Shake hands with one another: any hatred [that exists among you] will go away; give gifts to one another: you will end up loving one another and any enmity [that exists among you] will go away."[1]

And the Messenger of Allāh ﷺ said, "No two Muslims meet and shake hands with one another, except that they are forgiven [their sins] before they part from one another."[2]

The Islamic Etiquettes Of Meeting Another Muslim

1) It Is Recommended To Shake The Other Person's Hand

We learn from the above-mentioned narrations that, by simply shaking a brother's hand, our sins are forgiven and any hatred that exists among us will go away. The Prophet ﷺ exhorted Muslims to shake hands with one another, and the Companions ﷺ applied that guidance. Qataadah reported that he once asked Anas ﷺ, "Was hand-shaking common among the Prophet's Companions ﷺ?" He ﷺ said, "Yes."[3] And in the story of when Allāh ﷻ accepted his repentance, Ka'ab ﷺ said, "I entered the

[1] Related by Maalik, from 'Ataa Ibn 'Abdullah Al-Khurasaanee (1685). Ibn 'Abdul-Barr said in At-Tamheed, "This *Hadeeth* is connected from chains that are all authentic." He then related some of those chains (At-Tamheed (12/21)

[2] Related by Abu Daawood (5212), and Al-Albaanee said, *"Saheeh."* At-Tirmidhee (2727) and Ibn Maajah (3703) related it as well.

[3] Related by Bukhaaree (6263)

Masjid, and there before me was the Messenger of Allāh ﷺ. Then Talhah Ibn 'Ubaidullah ؓ stood and jogged toward me until he shook my hand and congratulated me."[1]

And according to the *Hadeeth* of Anas ؓ, when the people of Yemen came, the Prophet ﷺ said,

«قَدْ أَقْبَلَ أَهْلُ الْيَمَنِ، وَهُمْ أَرَقُّ قُلُوبًا مِنْكُمْ»

> *"The people of Yemen are approaching, and they have softer hearts than you."*

[Anas ؓ said,] "And they are the first who came with hand-shaking."[2] Al-Baraa Ibn 'Aazib ؓ said, "One of the matters that makes a greeting complete is for you to shake your brother's hand."[3]

When you meet your brother, it is *Sunnah* to shake hands with him, for doing so signifies an assurance of the verbal greetings of peace. The following is mentioned in *Al-Adab Al-Mufrad*: "You should know that to shake hands upon meeting [your brother] is an act of friendliness and an assurance or confirmation of the verbal greetings of peace. By verbally extending greetings of peace, you announce to your brother that he is safe from you inflicting harm upon him. Shaking hands is a pledge and an assurance to that effect. So by greeting one another and shaking hands with one another, each of the two people meeting knows that he is safe with the other." After you have read the narrations

[1] Bukhaaree related it Ta'leeqan in Kitaab Al-Istidhaan, in the Chapter of Hand-Shaking. Its chain is connected with Bukhaaree, from the story of Ka'ab ؓ in Al-Maghaazee (4418)

[2] Related by Abu Daawood (5213) and Bukhaaree in Al-Adab Al-Mufrad (967), and the wording mentioned here is from his narration. The saying, "And they are the first who came with hand-shaking," is mentioned as a part of the *Hadeeth*, but, as Al-Albaanee pointed out, it was Anas ؓ who said those words, and they were mistakenly included in the wording of the *Hadeeth*. That it was Anas ؓ who said those words is further corroborated by the narration of Imam Ahmad (3/155, 223).

[3] Related by Bukhaaree in Al-Adab Al-Mufrad (967). Al-Albaanee said that, as a saying of Al-Baraa ؓ, its chain is authentic.

that establish the importance and virtues of shaking hands with your brother, do not be miserly with yourself when it comes to achieving easy rewards, and do not turn away from the *Sunnah*!

Question: Some people have made it a custom, after compulsory prayers, to shake the Imam's hand or to shake the hand of the worshipper sitting beside them. Is this practice legislated in Islam?

Answer: It is not legislated to [customarily] shake hands immediately after the compulsory prayers; this practice is not related from the Prophet ﷺ, the rightly-guided *Khaleefahs*, or the other noble Companions ﷻ. To apply this practice is an innovation in the religion, and Allāh ﷻ has prohibited all innovations in the religion.

Some books of Islamic Jurisprudence (*Fiqh*) contain the ruling for this practice. Ibn 'Aabideen said, "To do so regularly and specifically after the five [daily] prayers might lead ignorant people to believe that it is *Sunnah* to shake hands particularly on those five occasions, or that those are the most important times to shake hands. The reality is, however, that no one from our pious predecessors applied this practice."

And this passage is in *Al-Multaqit*: "It is disliked to shake hands after performing the prayer, because the Companions would not do that and because it is from the ways of the *Raafidah* (the *Shiah*). Shaafi'ee scholars maintain that, since it has no source in the *Shariah*, it is a *Bid'ah* practice; and they rule that one who does it should be first warned not to do it, and if he persists, he should be severely reproached." And the following is taken from *Al-Madkhal*: "It is a *Bid'ah* practice. In the *Shariah*, it is legislated for a Muslim to shake hands not after prayers but upon meeting his brother. When the *Shariah* legislates a practice for a certain occasion, then that is when we should apply it. So one who [regularly] shakes hands after the prayers should be warned and reproached for having done an act that is contrary to the *Sunnah*."

The Permanent Council (in Saudi Arabia) issued the following

ruling: "If one did not shake his brother's hand when he met him before the prayer, he may shake hands with him after completing his prayer, regardless of whether his prayer is obligatory or voluntary, and regardless of whether his brother is sitting to his right or to his left. But if he wants to shake his brother's hand after an obligatory prayer, he should wait until he finishes saying the invocations that one should say after obligatory prayers. And we know of no narration that establishes the practice of worshippers greeting the Imam after the prayer is over."[1]

Related Issue: In *Al-Adab Al-Mufrad,* Bukhaaree reported that Salamah Ibn Wirdaan said, "I saw Anas Ibn Maalik ﷺ greeting the people; he then asked me (when I was still a child), 'Who are you?' I said, 'A freed slave of Banee Laith.' He then patted me on my head three times, saying, 'May Allāh bless you.'"[2] Based on this *Hadeeth,* and since doing so shows mercy to children and instills kindness in them, it is recommended to greet children and shake hands with them. By patting the young boy on his head, Anas ﷺ showed his mercy and kindness towards children.

2) It Is Forbidden To Shake The Hand Of A Woman Who Is A Stranger To You (i.e., one who, according to the *Shariah*, you are not allowed to be alone with)

In a narration that she narrated from her father ﷺ, 'Aaisha ﷺ, the Mother of the Believers, explained how migrating women would pledge allegiance to the Messenger of Allāh ﷺ. She ﷺ said, "...When the women would affirm [their pledge] verbally, the Messenger of Allāh ﷺ would say, 'Go, for you have pledged allegiance.' No, by Allāh, the hand of the Messenger of Allāh ﷺ never touched the hand of a [stranger] woman; instead, women would perform *Bai'ah* (pledge allegiance) with speech..."[3] Though it was the normal practice among men to shake hands

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[1] Fatwa # 3866 (2/430,431)

[2] Hadeeth # 966. Bukhaaree titled a chapter based on this *Hadeeth*: "Shaking The Hands Of Children." And about this *Hadeeth,* Al-Albaanee said, "Its chain is *Hasan.*"

[3] Bukhaaree (5288)

when giving *Bai'ah,* the Prophet ﷺ would have women give *Bai'ah* with a verbal pledge only. The *Hadeeth* of Umaimah Bint Raqeeqah ؓ confirms this ruling; in fact, in it is a clear prohibition of shaking hands with women. Speaking of when women would give *Bai'ah* to the Prophet ﷺ, Umaimah ؓ said, "We said, 'Allāh and His Messenger ﷺ are more merciful to us than we are to our own selves; come, and we will give you *Bai'ah,* O' Messenger of Allāh.' The Messenger of Allāh ﷺ said,

«إِنِّي لَا أُصَافِحُ النِّسَاءَ، إِنَّمَا قَوْلِي لِمِائَةِ امْرَأَةٍ، كَقَوْلِي لِامْرَأَةٍ وَاحِدَةٍ، أَوْ مِثْلُ قَوْلِي لِامْرَأَةٍ وَاحِدَةٍ»

'Verily, I do not shake hands with women. What I say to 100 women (the wording for the Bai'ah) is tantamount to what I say to one woman (i.e., what I say to each woman among you)...'"[1]

Ibn 'Abdul-Barr said, "The Prophet's saying, 'Verily, I do not shake hands with women,' proves that it is not permissible for a man to make any physical contact with a [stranger] woman; he may not touch her with his hand and he may not shake hands with her."

Related Issue: Some people believe that it is permissible to shake a stranger woman's hand from behind a barrier, such as a piece of cloth or the sleeve of one's shirt; however, they are mistaken. It is categorically forbidden to shake a stranger woman's hand. True, there are narrations in which it is mentioned that women would give *Bai'ah* to the Prophet ﷺ from above his garment, but those are *Mursal* narrations (a *Mursal* narration is one that is related from a *Taabi'ee,* who related from the Prophet ﷺ without mentioning the name of the Companion from whom he took the narration), which are not strong enough to counter the clear, authentic narrations that forbid the shaking of hands with women strangers. About the narrations which mention that women would give *Bai'ah* to the Prophet ﷺ from above his

[1] Related by Ahmad (26466), At-Tirmidhee (1597), An-Nassaaee (4181), Ibn Maajah (2874), and Maalik in Al-Muwatta (1842).

garment, Al-Albaanee said, "They are all *Mursal;* Al-Haafidh mentioned them in *Al-Fath* (8/488), so one may not use them as proofs, especially considering the fact that they contradict narrations that are more authentic than them..."

3) When You Shake Someone's Hand, It Is Recommended To Hold On, So That He Is The First To Draw His Hand Away

Anas Ibn Maalik ﷺ said, "If a man faced the Prophet ﷺ and shook his hand, the Prophet ﷺ would not pull his hand away from that man's hand, so that the man would be the one to pull his hand away..."[1] We learn from this *Hadeeth* that it is recommended not only to shake hands but also to prolong the duration of the handshake, but of course not to the degree of hardship or discomfort.

Question: When two people shake hands and when they both prolong the duration of the handshake, which of the two should be the first to draw his hand away?

Answer: Shaikh Taqee-Ud-Deen said, "The rule in this situation is this: whoever is almost sure that the other party will draw his hand away should keep his hand [locked in the handshake]. Were it recommended for both of them to hold on to the other person's hand, the handshake would continue indefinitely. And the principle mentioned by 'Abdul-Qaadir[2] is good - that the one who should draw his hand away is the one who initiated the handshake."

4) Standing To Greet One Who Has Just Arrived

There are three ways you can stand to confer some kind of honor upon another person:

1) You can stand while the other person is sitting down;

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[1] Related by At-Tirmidhee (2490) and Ibn Maajah (3716), and by dint of all of its chains, Al-Albaanee ruled that it is authentic. He said, "The *Hadeeth* is authentic because of these chains and especially because it has other narrations that attest to it." As-Silsilah As-Saheehah (2485), (5,635)

[2] Here, Ibn Taymiyyah is referring to a saying of 'Abdul-Qaadir Al-Jeelaanee.

tyrants have their subjects stand to honor them in this way.

2) You can stand to welcome someone who is arriving from outside; doing so is permissible.

3) You can stand when you see someone you know; scholars disagree about the permissibility of this kind of standing.

That you may not stand to honor someone who is sitting down is proven by the following *Hadeeth*. Jaabir Ibn 'Abdullah ﷺ said, "The Messenger of Allāh ﷺ was ill, and so we prayed behind him while he was sitting down. Abu Bakr ﷺ would make people hear the Prophet's *Takbeer* [i.e., when the Prophet ﷺ would say *Takbeer* (*"Allāhuakbar,"* Allāh is the Greatest), Abu Bakr ﷺ would say it in a loud voice so that everyone could hear]. The Prophet ﷺ turned toward us and saw us standing; he signaled us [to sit down], and so we sat down. We all followed him in his prayer, sitting down. After his *Sallam* (i.e., when he said, *'Assalaamu 'Alaikum Warahmatullah,'* signaling the end of the prayer), he ﷺ said,

«إِنْ كِدْتُمْ آنِفًا لَتَفْعَلُونَ فِعْلَ فَارِسَ وَالرُّومِ، يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ، فَلَا تَفْعَلُوا، ائْتَمُّوا بِأَئِمَّتِكُمْ إِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِنْ قَاعِدًا فَصَلُّوا قُعُودًا»

'Earlier, you almost did what the people of Faaris and Rome do; they stand before their kings, who remain seated. Therefore, do not do so. Follow your Imams; if he (your Imam) prays standing, then pray standing. And if he prays sitting down, then pray sitting down.'"[1]

Without a doubt, this form of standing is forbidden; the *Hadeeth* clearly states that it is forbidden for people to stand before their leaders and honored ones (when the latter ones are seated). And as I said, it was tyrants who would make their subjects stand before them in this manner.

[1] Related by Muslim (413)

We except from this rule situations of necessity. For example, if a man fears that he will be physically attacked, it is okay for someone to stand over him as guard. Also, one may stand in this manner if one intends to honor his brother and at the same time humiliate an enemy; this situation is exemplified by an incident that occurred during Sulh-Al-Hudaibiyyah. The Quraish would send men to negotiate with the Prophet ﷺ, and when those emissaries would come, Al-Mugheerah Ibn Sho'bah رضي الله عنه would stand over the head of the Messenger ﷺ, with a sword in his hand, honoring the Messenger ﷺ and at the same time humiliating the emissaries that would come from the Quraish.

The second category of standing for another person is a point of general agreement: it is permissible to stand and welcome someone who is arriving from outside. In his *Muwatta,* Imam Maalik related the story of 'Ikrimah Ibn Abee Jahl رضي الله عنه accepting Islam. In it, he reported the following: "...He then accepted Islam and went to the Messenger of Allāh ﷺ during the Year of the [Makkah] Conquest. As soon as the Messenger of Allāh ﷺ saw him, he rushed to him, in a state of joy, having nothing upon him except his robe, until he ('Ikrimah رضي الله عنه) gave *Bai'ah* to him..."[1] And we have hitherto mentioned the story of Ka'ab's repentance and of Talhah رضي الله عنه standing to meet him and congratulate him. Ka'ab رضي الله عنه said, "I entered the *Masjid,* and the Messenger of Allāh ﷺ was there before me. Then Talhah Ibn 'Ubaidullah رضي الله عنه stood and jogged toward me, until he shook my hand and congratulated me."

And scholars differ about the third category - standing upon seeing someone. One proof that is cited in regards to this issue is the *Hadeeth* of Abu Mujliz. He said that Mu'aawiyah رضي الله عنه once went out and passed by 'Abdullah Ibn 'Aamir رضي الله عنه and 'Abdullah Ibn Az-Zubair رضي الله عنه, who were both seated. Upon seeing Mu'aawiyah رضي الله عنه, Ibn 'Aamir رضي الله عنه stood, while Ibn Az-Zubair رضي الله عنه, the more composed of the two, remained seated. Mu'aawiyah رضي الله عنه said, "The Prophet ﷺ said,

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[1] At-Tamheed (12/52)

«مَنْ سَرَّهُ أَنْ يُمَثَّلَ لَهُ عِبَادُ اللهِ قِيَامًا فَلْيَتَبَوَّأْ بَيْتًا مِنَ النَّارِ»

'Whomsoever it pleases that Allāh's slaves should appear before him, standing up, then let him take a house [for himself] in the Hellfire.'"[1]

And the following is the wording of Abu Daawood's narration: Muaawiyah ﷺ then said to 'Aamir ﷺ, "Sit, for I indeed heard the Messenger of Allāh ﷺ say,

«مَنْ أَحَبَّ أَنْ يُمَثَّلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَبَوَّأْ بَيْتًا مِنَ النَّارِ»

'Whoever loves that men should appear before him, standing up, then let him take his seat in the Hellfire.'"[2]

Though scholars are in disagreement in regards to the issue in question, they all cite this *Hadeeth* as evidence to support their respective views.

Some scholars maintain that this *Hadeeth* proves that it is disliked to stand before leaders and respected members of society, for that is what people would do for the leaders of Faris and Rome. They equate this *Hadeeth* with the aforementioned *Hadeeth* of Muslim: both prove that it is disliked to stand at the head of a person who is seated, an act of veneration that people of other nations would perform for their leaders.

Other scholars say that the *Hadeeth* proves that it is disliked to stand for someone upon seeing him arrive from elsewhere; they say that the text of the narration clearly expresses that ruling. Mu'aawiyah ﷺ related the Prophet's words when Ibn 'Aamir ﷺ stood upon seeing him. The timing of Mu'aawiyah's words, therefore, is significant to the meaning of the narration. Furthermore, Ibn Az-Zubair ﷺ did not contradict Mu'aawiyah's statement, which shows that he shared Mu'aawiyah's view.

This second group of scholars attempts to refute those who say

[1] Related by Bukhaaree in Al-Adab Al-Mufrad (977), and Al-Albaanee said, "*Saheeh.*"

[2] Sunan Abu Daawood (5229), and Al-Albaanee said, "*Saheeh.*"

that Mu'aawiyah's *Hadeeth* only proves that it is forbidden to stand for someone who is sitting down. They say that the act of standing for someone who is seated was not even known to the Arabs; it was a practice that was common only to the people of Faris and Rome. Therefore, the narration must indicate a more general prohibition.

And yet another group of scholars take this from the *Hadeeth*: if one stands to glorify the other person, then that is disliked. But if one stands simply to honor him, then there is no harm in that. Al-Ghazaalee and Ibn Hajr are among those who hold this view.

In the following words, Ibn Taymiyyah summarized the entire issue:

It was not customary for our pious predecessors, during the lifetime of the Prophet ﷺ and his rightly-guided *Khaleefahs*, to stand whenever they saw the Prophet ﷺ, which is what many people do [today (i.e, they stand whenever they see someone they know)]. In fact, Anas Ibn Maalik ﷺ said, "They loved no person more than they loved the Prophet ﷺ, yet when they would see him, they would not stand for him, because they knew that he disliked that."[1] On the other hand, they would sometimes stand for someone who was absent but then arrived, in order to receive and welcome him. Such is related from the Prophet ﷺ, who stood for 'Ikrimah ﷺ. And when Sa'ad Ibn Mu'aadh ﷺ was approaching, the Prophet ﷺ said to the Ansaar,

«قُومُوا إِلَى سَيِّدِكُمْ»

"Stand to your chief."[2]

Sa'ad ﷺ was arriving to issue judgment regarding Banu Quraidhah, who agreed to have him judge in their matter.

People should accustom themselves to follow our predecessors in what they were upon during the lifetime of the Prophet ﷺ; after all, they constituted the best generation of this Nation. The best

[1] Related by Bukhaaree in Al-Adab Al-Mufrad (946), and Al-Albaanee said, *"Saheeh."*

[2] Bukhaaree (6262)

speech is Allāh's Speech, and the best guidance is the guidance of Muhammad ﷺ. No one, therefore, should deviate from the guidance of the best human being or from the guidance of the best generation, choosing instead to follow a guidance that is lesser in goodness. One who holds sway [among people (i.e., a person of authority)] should not approve of his companions if they stand for him upon every common, regular encounter. If people stand to receive someone who is returning from a journey or for someone in similar circumstances, then that is good.

Also, if it is a custom among people to welcome a comer by standing, and if one knows this custom and not the *Sunnah* whereby he will feel insulted or wronged if people do not stand to meet him, then it is better to stand, because doing so is more likely to keep people on amiable terms and away from hatred and malice. On the other hand, if one knows that the custom of people is in accordance with the *Sunnah* in this issue, people will not harm him (his ego) by not standing for him.

Ibn Hajr said, "In general, whenever not standing leads to harm or to a person feeling insulted (because people in that society customarily stand for someone who is arriving from elsewhere), [people should stand]. Ibn 'Abdus-Salaam alluded to that meaning."

5) Should A Man Kiss His Brother When He Meets Him?

Unlike the situation in our societies today, neither the Companions ﷺ nor those who came after them from our pious predecessors would kiss one another when they would meet. Narrations that establish the practice of kissing upon meeting one's brother are not strong enough to counter the clear *Hadeeth* that forbids kissing upon the occasion of meeting one's brother. Al-Albaanee listed the *Ahadeeth* that establish the practice of one kissing his brother upon meeting him, and he pointed out that they are all defected and thus cannot be used as proofs. Furthermore, if we suppose that they are acceptable, it is not permissible to use them to counter an authentic *Hadeeth*. And that authentic *Hadeeth* in this issue is related by Anas Ibn Maalik

ﷺ, who said, "A man said, 'O Messenger of Allāh, when one of us meets his brother, may he bow for him?' The Messenger of Allāh ﷺ said, 'No.' The man said, 'Then may he hug him and kiss him?' The Messenger ﷺ said,

«لَا»

'No.'

He then said, 'Then may he shake his hand?' The Messenger ﷺ said,

«نَعَمْ إِنْ شَاءَ»

"'Yes, if he wants.'"[1]

Although the *Hadeeth* clearly forbids bowing and kissing for regular, common encounters, it does not forbid hugging someone when he arrives after having been absent for a while or after he returns from a journey, a ruling that is established based on the *Hadeeth* of Jaabir Ibn 'Abdullah ﷺ. Jaabir ﷺ reported that he heard that a companion of the Prophet ﷺ, who was in Ash-Sham at the time, had with him a *Hadeeth* he himself had not heard. Jaabir ﷺ wanted to hear it directly from that companion; he later related, "So I bought a camel, and I tied my saddlebag to it, [traveling] for one month, until I reached Ash-Sham, where I encountered 'Abdullah Ibn Unais ﷺ (i.e., the Companio ﷺ whom he was seeking out). I announced [to a messenger] that Jaabir ﷺ is at the door. The messenger then returned and asked, 'Jaabir Ibn 'Abdullah?' to which I responded, 'Yes.' He ('Abdullah Ibn Unais ﷺ) then came out and hugged me. I said, '*Ahadeeth* reached me that I have not yet heard, and I feared that I or you would die [before I could hear it].'" 'Abdullah Ibn Unais ﷺ then said, "I heard the Messenger of Allāh ﷺ say,

«يَحْشُرُ اللهُ الْعِبَادَ - أَوِ النَّاسَ - عُرَاةً غُرْلًا بُهْمًا»

'When Allāh will gather His slaves, they will be naked,

[1] Related by At-Tirmidhee (2728), Ibn Maajah (3702), and others. And Al-Albaanee related it in his Silsilatus-Saheehah (160) (1/248)

uncircumcised, and Buhman.'

We asked, 'What is Buhman?' He ﷺ said,

«لَيْسَ مَعَهُمْ شَيْءٌ، فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ (أَحْسِبُهُ قَالَ: كَمَا يَسْمَعُهُ مَنْ قَرُبَ): أَنَا الْمَلِكُ، لَا يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ يَدْخُلُ الْجَنَّةَ وَأَحَدٍ مِنْ أَهْلِ النَّارِ يَطْلُبُهُ بِمَظْلَمَةٍ، وَلَا يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ النَّارِ يَدْخُلُ النَّارَ وَأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ يَطْلُبُهُ بِمَظْلِمَةٍ»

'They will not have anything with them. Then He (Allāh ﷻ) will call out to them with a voice that those far off will hear (and I think he ﷺ said, 'just as those nearby will hear): I am the King. No one from the people of Paradise should enter Paradise while someone from the people of the Hellfire demands restitution from him for some wrong. And no one from the people of the Hellfire should enter the Hellfire while someone from the people of Paradise demands restitution from him for some wrong.'

I said, 'And how is that (how will there be restitution)? For when we will go to Allāh, we will be naked and *Buhman* (without any possession)?' He ﷺ said,

«بِالْحَسَنَاتِ وَالسَّيِّئَاتِ»

"[Restitution will be made] with [the exchange of] good and bad deeds.'"[1]

Related Issue: One way a father shows his love and compassion for his children is to kiss them; the Prophet ﷺ would kiss his children and his grandchildren – Hasan and Husain ﷺ; and Abu Bakr ﷺ would kiss his daughter, 'Aaisha ﷺ. These facts are so famous and established in numerous authentic narrations that we do not need to relate those narrations and refer you to their sources.

Another Related Issue: Scholars disagree about the practice of

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[1] Related by Bukhaaree in Al-Adab Al-Mufrad (970), and Al-Albaanee said, *"Hasan."*

kissing a person's hand. One group says that you may do so if you are bestowing honor of the religious kind; however, it is not permissible to do so if you are bestowing honor of the worldly kind. An example of the former is when Abu 'Ubaidah ﷺ kissed the hand of 'Umar Ibn Al-Khattaab ﷺ. As for the latter kind, the only exception to the above-mentioned ruling is if you fear punishment or physical harm from a tyrant, for example. One example this group of scholars cites for kissing a person's hand to confer honor of the religious kind is related from 'Abdullah, the son of Imam Ahmad. 'Abdullah said, "I saw many scholars, *Fuqahaa* (scholars of jurisprudence), *Muhaddithoon (Hadeeth* scholars), people from Banu Haashim, from the Quraish, and from the Ansaar – all kissing him (referring to his father), some on his hand and some on his head."

Other scholars have disliked the practice of kissing a person's hand – even if it is to bestow honor of the religious kind – calling it the 'lesser prostration.' Sulaimaan Ibn Harb said, "It is the lesser prostration. As for someone intentionally initiating the practice by holding out his hand to people, so that they can kiss it, that is forbidden, no matter who he is; no one disagrees about this ruling. Disagreement [among scholars] arises in this issue when the person who wants to kiss the other person's hand initiates the practice [by taking hold of the other person's hand and raising it to his lips]."

6) When You Greet Someone, It Is Forbidden To Bow To Him Or Perform Prostration Before Him

Anas Ibn Maalik ﷺ said, "A man said, 'O Messenger of Allāh, when one of us meets his brother, may he bow for him?' The Messenger of Allāh ﷺ said,

«لاَ»

'No.'

The man said, 'Then may he hug him and kiss him?' The Messenger ﷺ said,

«لَا»

'No.'

He then said, 'Then may he shake his hand?' The Messenger ﷺ said,

«نَعَمْ إِنْ شَاءَ»

'Yes, if he wants.'''[1]

The *Hadeeth* is clear in its categorical prohibition of bowing before another created being; this is because we may only bow, as we do in prayer, to the Creator, Allāh ﷻ. If this is the ruling for bowing, then there is even more cause for the same ruling to apply to prostrating.

Ibn Taymiyyah said, "As for a person bowing when he greets another, doing so is forbidden. It is related in At-Tirmidhee that people asked the Prophet ﷺ if it is permissible for a man who meets his brother to bow before him? The Prophet ﷺ said, 'No.' This is because we are forbidden from bowing and prostrating to anyone but Allāh *'Azza-Wa-Jall.*"

Without a doubt, prostration signifies a deeper and higher level of worship than does bowing; the meanings of submission and humility are definitely found in a greater degree in prostrating than they are in bowing. Because of the superlative merits and spiritual qualities - such as complete submission and humility - associated with the act of prostration, the Messenger of Allāh ﷺ, in a *Hadeeth* related by Ibn 'Abbaas ﷺ, said,

«وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ»

"As for the prostration, strive hard to supplicate [while in that position], for [when you supplicate while prostrating] you are deserving and worthy of being answered."[2]

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[1] Related by At-Tirmidhee (2728), Ibn Maajah (3702), and others. And Al-Albaanee related it in his Silsilatus-Saheehah (160) (1/248)

[2] Related by Muslim (479), Ahmad (1903), An-Nassaaee (1045), Abu Daawood (876), Ibn Maajah (3899), and Ad-Daarimee (1325)

Therefore, since prostration involves a great deal of glorification for its object, it is *Haram* (forbidden) for one to perform it to anyone other than to Allāh ﷻ. The proof for this ruling is *Hadeeth* wherein it is mentioned that when Mu'aadh ﷺ returned from Ash-Sham, he performed prostration to the Prophet ﷺ (not the prostration of worship but that of conferring honor). The Prophet ﷺ asked,

«مَا هَذَا يَا مُعَاذُ؟»

"What is this, O Mu'aadh?"

He ﷺ said, "I went to Ash-Sham, and I came across its people prostrating to their priests and leaders, and I wanted in my self to do the same with you." The Messenger of Allāh ﷺ said,

«فَلَا تَفْعَلُوا فَإِنِّي لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِغَيْرِ اللهِ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا تُؤَدِّي الْمَرْأَةُ حَقَّ رَبِّهَا حَتَّى تُؤَدِّي حَقَّ زَوْجِهَا وَلَوْ سَأَلَهَا نَفْسَهَا وَهِيَ عَلَى قَتَبٍ لَمْ تَمْنَعْهُ»

"Do not do so, but were I to order anyone to perform prostration to other than Allāh, I would have ordered a woman to perform prostration to her husband. And by the One Who has the soul of Muhammad in His Hand, a woman does not fulfill the right of her Lord until she fulfills the right of her husband. If a man asks a woman for her self (i.e., asks her to engage in intercourse with him) while she is on a Qatab (what is placed on the hump of a camel underneath the rider; i.e., even if a women is in such a situation and her husband asks her to come to him for the said purpose, she should not refuse. Therefore, she should definitely not refuse him in less busy circumstances), she should not refuse him."[1]

A Reminder About Prostration: When you perform prostration, you place the noblest part of your body, your face, on the ground, a place that is trampled by feet, in order to glorify,

[1] Related by Ahmad (18913) and Ibn Maajah (1853), and the wording used here is from his narration. And Al-Albaanee said, "*Hasan Saheeh.*" (1515)

magnify, and worship Allāh ﷻ. While in that position, the believer enjoys the spiritual bliss of supplication more so than in any other position. How perfect, then, is Allāh, to Whom worshippers perform prostration, recognizing His perfection and His exaltedness above any possible fault, with their saying, "*Subhaana Rabbiyal-'Aalaa* (How perfect my Lord is, the Most High)."

Chapter 5

The Etiquettes Of Visiting Your Brother

Allāh ﷻ said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَـٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ ثَلَـٰثَ مَرَّٰتٍ ۚ مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ۚ﴾

"O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) prayer, and while you put off your clothes for the noonday (rest), and after the 'Isha (late-night) prayer" (Qur'an 24:58)

Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللهُ لَهُ عَلَى مَدْرَجَتِهِ، مَلَكًا. فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا. غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللهِ عَزَّ وَجَلَّ. قَالَ: فَإِنِّي رَسُولُ اللهِ إِلَيْكَ، بِأَنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ»

"A man once visited a brother of his in another village, and Allāh ﷻ appointed an Angel to lie in wait for him on the road he was taking. When the man came upon the Angel, the latter said, 'Where do you wish to go?' The man said, 'I want [to visit] a brother of mine in this valley.' The Angel asked, 'Do you have some blessing or favor upon him [for which you are going to him (i.e., is it some worldly benefit or calling that prompted you to visit him)]?' He said, 'No, except that I do indeed love him for Allāh 'Azza Wa-Jall (i.e., that is the only reason that prompted me to visit him).' The Angel said, 'I am indeed a messenger of

Allāh, sent to you, to inform you that Allāh indeed loves you as you have loved your brother for Him.'"[1]

The Manners Of Visiting Your Brother

1) You Should Visit Your Brother Outside Of The Three Timings Specified In The Above-Mentioned Verse

Servants and children that have not reached the age of puberty - Allāh ﷻ guided believers to forbid these categories of people from entering into their presence during three periods of the day:

1) before *Fajr* prayer,
2) the time for the noonday rest, and
3) after *'Isha* prayer.

Privacy is required because, during these times, a person is likely to be sleeping, relaxing, or spending intimate moments with his wife. Therefore, only after they receive your permission, may your servants or children enter into your presence, i.e., your private space, such as your bedroom. Building on this principle, we can also conclude that by visiting people during those times, we are likely to be ruining their rest and causing annoyance for them. People are for the most part not prepared to welcome people during those three periods of the day. However, we except from this principle occasions wherein you are invited, for instance, to a lunch or dinner gathering; you are obviously welcome when the host invites you and specifies the time that you should arrive.

Concerning this issue, we can draw upon two examples, one a *Hadeeth* and one a narration from a Companion ؓ, to illustrate that it was customary for people to avoid visiting others during the noonday rest period.

First, we mention the *Hadeeth*: 'Aaisha ؓ said, "Rarely would a day go by wherein the Prophet ﷺ would not visit Abu Bakr ؓ at

[1] Related by Muslim (5267); Ahmad (9036); and Al-Bukhaaree, in Al-Adab Al-Mufrad (350)

one of the two ends of the day. But when permission was given to him to go to Madeenah (i.e., to migrate)...he came to us at noontime. Abu Bakr ﷺ was informed about his arrival, and he ﷺ said, 'The Prophet ﷺ came to us at this time only because something [important] has happened.'..."[1]

The Prophet ﷺ came at a time that was not a normal time for visitation – during the period of the day wherein people would take a noonday nap – which is why Abu Bakr ﷺ was so surprised when he learned that the Prophet ﷺ had come.

And speaking of how he would take knowledge from older Companions ﷺ, Ibn 'Abbaas ﷺ said, "When a *Hadeeth* reached me from a man, I would go to him, and if he was taking his noon-nap, I would rest my head on my robe at his door, and the wind would blow dust on my face."[2]

Despite the fact that Ibn 'Abbaas ﷺ assiduously sought out knowledge and despite the fact that he was careful not to waste his time, he preferred to wait for the person he was looking for to come out rather than knock on his door and disturb him. This occurred when he would arrive at someone's home during the period wherein people customarily took their noonday nap.

2) Unless He Has Permission From His Host, A Visitor Should Not Lead The prayer; Nor Should He Sit On The Bed Or Mattress Of His Host Without His Permission

In his own home, a man has more rights than anyone else; therefore, it is only after his permission is conferred may someone lead the prayer or sit on the mattress or couch that is specifically prepared for him. Abu Mas'ood Al-Ansaaree ﷺ ascribed this *Hadeeth* to the Prophet ﷺ:

«يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِلْمًا (وَفِي رِوَايَةٍ: سِنًّا)، وَلَا يَؤُمَّنَّ الرَّجُلُ

[1] Bukhaaree (2138), Ahmad (20098), and Abu Daawood (4083)
[2] Ad-Daarimee (570)

الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ (وَفِي رِوَايَةٍ: إِلَّا أَنْ يَأْذَنَ لَكَ أَوْ بِإِذْنِهِ)»

"The one who should lead the people [in prayer] is he who knows more of Allāh's Book; if they (i.e., more than one person present) are equal in recitation, then the one who is most knowledgeable regarding the Sunnah; if they are equal [in their knowledge] of the Sunnah, then the one who migrated earlier; and if they are equal in regards to their migration, then the one who is older. And a man should not lead another man in his (i.e., in the latter's) [place of] authority, nor should he sit in his house on his particular mattress (one that is specifically prepared and designated for the leader of the household) – unless he obtains his permission." And in another narration, "Unless he (the person of authority or the master of the house) gives permission to you..."[1]

In commenting on this *Hadeeth*, An-Nawawee said, "It means...that the head of the house, the leader of the gathering, and the *Imam* of the *Masjid* are all more deserving [of leading the prayer] than anyone else, even if someone else is more knowledgeable, knows more Qur'an, is more pious, or is generally better. The leader of a place – such as the master of the house – is most deserving in this regard; if he wishes, he may step forward (to lead the prayer), and if he wishes, he may advance a person of his choice to lead, even if the person he advances is less worthy than others who are present. Since he has authority [in his home or otherwise], he may do in this matter as he pleases."

3) Frequency Of Visits

Regarding frequency of visits, there are two *Ahadeeth* that scholars cite; one that is agreed upon, and another that scholars

[1] Related by Muslim (673), and the wording mentioned here is from his narration. The following compilers related it as well: Ahmad (4/118), Abu Daawood (582), At-Tirmidhee (235), An-Nassaaee (780), and Ibn Maajah (980).

disagree about. As for the former, it is the *Hadeeth* of 'Aaisha ﵂ that we mentioned earlier; she ﵂ said, "Rarely would a day go by wherein the Prophet ﷺ would not come to Abu Bakr's house at one of the two ends of the day. And in another narration, "No day would pass by for the two of them, except that the Messenger of Allāh ﷺ would come to us during it at both ends of the day - in the morning and in the evening."[1] These narrations show that the Prophet ﷺ would frequently visit Abu Bakr ﵁.

Scholars disagree about the other *Hadeeth* even though it is famous: "Visit at intervals, and you will increase in [mutual] love."[2] About this *Hadeeth,* Ibn Hajr said, "In the title of a chapter from his compilation - the title is, 'Should One Visit His Companion Every Day, Or Every Morning And Evening?'[3] - Bukhaaree seems to signal his opinion that the famous *Hadeeth,* 'Visit at intervals, and you will increase in love,' is weak. Though the *Hadeeth* is related through many chains, most of them are *Gharaaib;* and not a single one of them is free from criticism." Supposing that the *Hadeeth* in question is authentic, its meaning does not conflict with the meaning of the aforesaid *Hadeeth* of 'Aaisha ﵂. Ibn Hajr explained: "This is because its generality allows for its implications to be limited [by another *Hadeeth* (in this case, the *Hadeeth* of 'Aaisha ﵂. So it applies only to those who do not hold a special place in the heart of the host and those who are not firmly loved by the host. A person who is well-loved by the host is not diminished in status simply because he is a frequent visitor." And Ibn Battaal said, "When a close friend visits frequently, he, as opposed to others, is increased in nothing save love."

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[1] Bukhaaree (6079)

[2] Related by Ibn Hibbaan in his *Saheeh* (620). The commentator of Al-Aadaab Ash-Shari'yah said about it, "Its chain is authentic, fulfilling even the conditions of Muslim."

[3] This is chapter 64, from the Book of Aadaab.

Chapter 6

The Etiquettes Of The Host And The Guest

Allāh ﷻ said:

﴿هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾﴾

"Has the story reached you, of the honored guests [three angels; Jibreel (Gabriel) along with another two] of Ibraaheem (Abraham)? When they came in to him, and said, 'Salam (peace be upon you)! He answered, 'Salam (peace be upon you), and said: "You are a people unknown to me." Then he turned to his household, so brought out a roasted calf [as the property of Ibraheem (Abraham) was mainly cows], and placed it before them, (saying): "Will you not eat?" (Qur'an 51:24-27)

The Prophet ﷺ said,

«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ»

"Whosoever believes in Allāh and the Last Day, then let him not harm his neighbor. Whosoever believes in Allāh and the Last Day, then let him honor his guest. And whosoever believes in Allāh and the Last Day, then let him speak well or remain silent."[1]

[1] Related by Bukhaaree (6018), Muslim (47), Ahmad (7571), At-Tirmidhee (1188), and Ad-Daarimee (2222).

The Manners Of Being A Host Or A Guest

1) Accepting And Answering An Invitation

In many authentic *Ahadeeth*, it is made clear that it is compulsory to answer and accept an invitation. For example, the Prophet ﷺ said,

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ»

"The Muslim has five rights upon [another] Muslim: answering 'As-Salaam,' visiting the sick, following funeral [processions], answering an invitation, and saying 'Yarhamukallah (may Allāh have mercy upon you)' to one who sneezes."[1]

And in another *Hadeeth*, he ﷺ said,

«أَجِيبُوا هَذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا»

"Answer this invitation when you are invited." [2]

At the end of this narration, it is mentioned that, "Abdullah [Ibn 'Umar] ﷛ would go to a place of invitation for a wedding and for other than a wedding, [even] while he would be fasting."

The opinion of the majority of scholars is that it is recommended to accept all invitations, with the exception of a marriage banquet, which is compulsory for the invitee to accept. To prove that accepting an invitation for a marriage banquet is compulsory, they cite this *Hadeeth*:

«شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى لَهَا الأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ، وَمَنْ تَرَكَ

[1] Related by Bukhaaree (1240), Muslim (2162), Ahmad (27511), At-Tirmidhee (2737), An-Nassaaee (1938), Abu Daawood (5030), and Ibn Maajah (1435)

[2] Related by Bukhaaree (5179), Muslim (1429), At-Tirmidhee (1098), Abu Daawood (3736), Ibn Maajah (1914), Maalik (1159), and Ad-Daarimee (2205).

الدَّعْوَةَ فَقَدْ عَصَى اللهَ وَرَسُولَهُ»

"The worst of food is the food of a marriage banquet: the rich are invited to it and the poor are forsaken. And whoever leaves an invitation (i.e., doesn't accept it) has indeed disobeyed Allāh and His Messenger ﷺ."[1]

And the following wording is related in some narrations from Muslim and others:

«يُمْنَعُهَا مَنْ يَأْتِيهَا وَيُدْعَى إِلَيْهَا مَنْ يَأْبَاهَا»

"Those who come to it are prevented from it, and those who are invited to it refuse to come."

Nonetheless, some scholars have listed conditions which must be fulfilled for a Muslim to attend any gathering to which he is invited; Shaikh Muhammad Ibn Saaleh Al-'Uthaimeen listed them as follows:

1) When it is compulsory or *Sunnah* for Muslims to cut off all ties with a person, and when that person invites you, you shouldn't accept his invitation.
2) The place of invitation must not contain any evil in it. If there is evil – such as music being played – and if you are able to remove the evil (for example, you have the authority to turn the tape player off), then you must attend the gathering, for two reasons: first, to answer the invitation, and second, to remove the evil. But if you are not able to remove the evil, then it becomes forbidden for you to attend.
3) The inviter should be Muslim; otherwise, it is not compulsory to accept his invitation. This is because the Prophet ﷺ said,

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ. . »

[1] Related by Bukhaaree (5177), Muslim (1432), Ahmad (10040), Abu Daawood (3742), Ibn Maajah (1913), Maalik (1160), and Ad-Daarimee (2066).

"The rights of a Muslim upon another Muslim are six..." And among those rights,

He ﷺ mentioned,

«إِذَا دَعَاكَ فَأَجِبْهُ»

"When he invites you, then answer him (i.e., accept his invitation)."

4) The inviter must not derive his income from unlawful sources, for if you accept his invitation, that means you will eat unlawfully acquired food, which is forbidden. Other scholars, however, maintain that the sin of unlawfully derived wealth is upon the one who acquired that wealth, and not on the one who takes it from him through lawful means. Of course, this view does not apply to things that are *Haram* in themselves, such as alcohol, stolen items, and so on. And this latter view is well reasoned.
5) Answering an invitation does not involve you forsaking another duty that is compulsory or that is more important than the invitation. If answering an invitation involves any of that, it becomes forbidden upon you to answer it.
6) Answering an invitation must not involve any harm upon you as the invitee; this occurs, for example, when answering an invitation requires you to travel and leave behind family members that are in need of your presence among them.
7) The inviter knowingly and specifically invites you; otherwise, if the inviter issues a general invitation for everyone in a community, for instance, then you do not have to answer his invitation.

Question: Do invitation cards take on the same ruling as direct, verbal invitations?

Answer: If invitation cards are sent to everyone in a community, whereby the sender does not know exactly who the cards are being sent to, then it is not compulsory to accept the invitation. If,

on other hand, you are sure or almost sure that the inviter meant you specifically by the invitation – for example, you know him and he put your name on the card – then the ruling for a direct, verbal invitation applies.[1]

Related Issue: Just because you are fasting does not mean that you are excused from having to accept an invitation; to the contrary, you must go, and though you do not necessarily have to eat, you should invoke Allāh ﷻ to forgive and bless your hosts. This ruling applies for both compulsory and voluntary fasts. The Messenger of Allāh ﷺ said,

«إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ»

"If one of you is invited, then let him answer (i.e., attend), and if he is fasting, he should pray (the meaning of prayer here, as explained in the following narration, is to supplicate – for the hosts); and if he is not fasting, he should eat."[2]

The following is the wording of Ahmad's narration: "And if he is fasting, then he should pray – i.e., supplicate."[3]

Abu Sa'eed Al-Khudree ﷺ said, "Food was prepared for the Prophet ﷺ, and when it was laid down, a man said, 'I am fasting.' The Messenger of Allāh ﷺ then said,

«دَعَاكَ أَخُوكَ وَتَكَلَّفَ لَكَ، أَفْطِرْ وَصُمْ مَكَانَهُ إِنْ شِئْتَ»

'Your brother invited you and troubled himself for you; eat and fast [another day] in its place if you wish.'"[4]

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[1] Shaikh Ibn 'Uthaimeen issued this ruling in Qaul-Al-Mufeed 'Ala-Kitaab At-Tawheed.

[2] Muslim (1431), Ahmad (7691), At-Tirmidhee (780), and Abu Daawood (2460).

[3] Ahmad (9976)

[4] Ibn Hajr said, "Ismaa'eel Ibn Abee Uwais related it from his father from Muhammad Ibn Munkadir..., and its chain is *Hasan.*" (Al-Fath (4/182). And Al-Albaanee said, "*Hasan.* Al-Baihaqee related it (4/279)." Refer to Al-Irwaa Al-Ghaleel (7/11) *Hadeeth* # 1952

An-Nawawee said, "As for the one who is fasting, scholars agree that he does not have to eat [when he is invited]; and if his fast is a compulsory one, then it is forbidden for him to eat, since it is forbidden to leave off a compulsory duty. Fasting a voluntary fast, the invitee has the choice between eating and continuing with his fast. If the host takes it hard - that his guest is fasting and not eating the food he prepared - the guest should eat; otherwise, he may complete his fast. And Allāh ﷻ knows best."

2) It Is Compulsory To Honor One's Guest

Various authentic *Ahadeeth* encourage a Muslim to be generous to his guest and establish without a doubt that it is compulsory for him, as a host, to honor him. 'Uqbah Ibn 'Aamir ؓ said, "We said, 'O Messenger of Allāh, you did indeed send us; then, when we reached the people, they did not receive us as their guests. What, then, do you see [that we should do]?' The Messenger of Allāh ﷺ said,

«إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ»

"If you arrive at the place of a people and they order for you what a guest should receive, then accept [that from them]. But if they do not do so, then take from them what a guest rightfully deserves."[1]

This wording is from At-Tirmidhee's narration: "If they refuse that you should take other than forcibly, then take." And in another *Hadeeth*, the Prophet ﷺ said,

«الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ، وَلَا يَحِلُّ لِرَجُلٍ مُسْلِمٍ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّى يُؤْثِمَهُ»

"A guest is entertained for three days, and his Jaaizah is for a day and night (In explaining this phrase, scholars have said that a

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[1] Related by Bukhaaree (6137), Muslim (1727), Ahmad (16894), At-Tirmidhee (1589), Abu Daawood (3752), and Ibn Maajah (3676).

host should be extra generous on the first night, and then should give his guest, on the second and third night, what he normally has himself). And it is not permissible for a Muslim to stay with his brother (for more than three days) to the degree that he makes him sin."

The Companions ﷺ said, "O Messenger of Allāh, and how does he make him sin?" He ﷺ said,

«يُقِيمُ عِنْدَهُ، وَلَا شَيْءَ لَهُ يُقْرِيهِ بِهِ»

"He stays with him, and he (the host) has nothing to entertain him with (so the host might end up backbiting his guest or saying bad things about him)."[1]

Concerning the significance and merits of entertaining guests, An-Nawawee mentioned that scholars are in agreement; he then went on to say that scholars disagree about whether it is compulsory or *Sunnah* to entertain guests [when they arrive from another area]. Maalik, Ash-Shaafi'ee, and Abu Haneefah - these hold that it is *Sunnah* and not compulsory to entertain guests; they likened *Ahadeeth* that discuss entertaining guests to other similar *Ahadeeth,* which apparently suggest the meaning of 'compulsory' but really convey a meaning of 'less than compulsory,' such as the *Hadeeth,* "Taking a shower on Friday is binding upon everyone who is past the age of puberty." Al-Laith and Ahmad, on the other hand, are of the opinion that it is compulsory to entertain a guest for at least one day and one night. And Ahmad limited that ruling to the people of the desert and of villages as opposed to city dwellers.

Related Issue: We are forbidden, as the *Hadeeth* indicates, to remain a guest for more than three days, so that we do not provoke the host to sin - a host can sin by having evil, prohibited suspicious about his guest or by backbiting him or by doing

[1] Related by Bukhaaree (6135) and Muslim (48/ from the Book of *Luqatah*), and the wording here is from his narration. The following compilers related it as well: Ahmad (26620), At-Tirmidhee (1967), Abu Daawood (3748), Ibn Maajah (3672), Maalik (1728), and Ad-Daarimee (2035).

something similar. Al-Khattaabee said, "A guest may not stay with his host after the third day, unless the host invites him to remain; otherwise the host will feel constricted and will lose his reward." Explaining the Prophet's saying, "To the degree that he makes him sin," Ibn Al-Jawzee said, "If the host does not have enough provision to entertain his guest, he will resent his presence; he may speak of him with obscene words; and he may even sin by seeking out unlawful provision in order to spend on his guest." The exception to this rule is when the guest knows that his host does not dislike his presence or when the host requested that he stay on for a little while longer. But if the guest doubts the situation of his host - both his financial situation and how he feels about him remaining longer - then it is better for him not to remain after the third day.

3) Welcome Your Guest With A Warm, Genial Greeting

Ibn 'Abbaas ﷻ said, "When the delegation of 'Abdul-Qais went to the Prophet ﷺ, he ﷺ said,

«مَرْحَبًا بِالْوَفْدِ الَّذِينَ جَاءُوا غَيْرَ خَزَايَا وَلَا نَدَامَى . . الحديث»

"Marhaban (welcome!) to the delegation that has come without disgrace or regret..."[1]

Without a doubt, when you welcome your guests with kind and hospitable greetings, you are sure to infuse happiness and a feeling of welcomeness into their breasts.

4) What Should A Guest Say And Do When Another Person – Who Is Not An Invitee – Accompanies Him To The Place Of Invitation?

When this happens to you, you should say as the Prophet ﷺ said in the following *Hadeeth*. Abu Mas'ood ﷻ said, "There was a man from the Ansaar who was called Abu Shu'aib, and he had a servant that was a butcher. Abu Shu'aib said to him, 'Prepare food for me, and I will invite the Messenger of Allāh ﷺ to be the fifth among a total of five [guests].' He invited the Messenger of

[1] Related by Bukhaaree (6176) and Muslim (17)

Allāh ﷺ as the fifth among the total of five guests, and when they came, a man followed them. The Prophet ﷺ said,

«إِنَّكَ دَعَوْتَنَا خَامِسَ خَمْسَةٍ وَهَذَا رَجُلٌ قَدْ تَبِعَنَا فَإِنْ شِئْتَ أَذِنْتَ لَهُ وَإِنْ شِئْتَ تَرَكْتَهُ»

"Verily, you invited us, a total of five guests, and this man has indeed followed us. If you wish, you may give him permission [to enter]; and if you wish, you may leave him (i.e., ask him to leave).'

Abu Shu'aib said, 'Rather, I give him permission [to enter and be my guest].'"[1]

There are many lessons that we can learn from this *Hadeeth*, but we will restrict ourselves here to those that are related to our subject of discussion. First, when a host invites a specific group of people and when a person outside of that group accompanies them, he is not included in the general implications of the invitation. So if one intrudes upon a gathering to which he is not invited, the host has the choice of allowing him to enter or sending him away. And if the intruder enters without the permission of the host, the host may force him to leave. But if a person forces himself onto an invitee and insists upon following him even though he is not invited, the invitee should not refuse him. This ruling is taken from the Prophet's action; the man followed the Prophet ﷺ, who did not refuse him or order him not to follow him, for there was a chance that the host would welcome him and allow him to enter the gathering. Ibn Hajr holds this opinion, but An-Nawawee disagrees, saying that the invitee should repel and forbid one who is forcing his company upon others. However, nothing in the *Hadeeth* supports that view; therefore, Ibn Hajr's view in this issue is correct.

5) Burdening Yourself For Your Guest

When hosting others, you should not go beyond reasonable

[1] Related by Bukhaaree (5434), Muslim (2036), and At-Tirmidhee (1099)

limits in entertaining them. We should not overburden ourselves in entertaining our guests; and we are, in a more general sense, forbidden from resorting to exaggeration or affectation in our lives. Anas ﷺ said, "We were with 'Umar ﷺ when he ﷺ said, 'We were forbidden from *Takaalluf* (affectation and going to extravagant troubles).'"[1] We cannot really specify a limit, beyond which one is considered to have gone to extravagant troubles in entertaining his guest. Custom is the judge in this matter; or in other words, in a given time and society, what people consider to be extravagant, is indeed extravagant; and what they don't consider to be extravagant, isn't extravagant (unless, of course, when all people in a society follow extravagant ways that are contrary to the guidelines of the *Shariah*). In general, however, we can say that you should prepare the amount and variety of food that is sufficient for your guest, without being extravagant or miserly; and the best of matters are those that are in the middle. Jaabir ﷺ reported that he heard the Messenger of Allāh ﷺ say,

«طَعَامُ الْوَاحِدِ يَكْفِي الاثْنَيْنِ، وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةِ، وَطَعَامُ الأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ»

"The food of one is sufficient for two; the food for two is sufficient for four; and the food of four is sufficient for eight."[2]

These days, it is as widespread as it is deemed normal for people to go to extravagant lengths in conducting marriage banquets, very often surpassing the limits of reasonableness set by the *Shariah*. Some people even compete, if not openly then at least in spirit, to see whose banquet boasts the greatest variety and quantity of food. Then, in social circles, people praise them for how wonderfully they hosted their banquet. All of this, no doubt,

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[1] Related by Bukhaaree (7293). This narration is, for all effective purposes, a *Hadeeth*, because 'Umar ﷺ said, 'We were forbidden,' and only the Prophet ﷺ had the right to forbid.

[2] Related by Muslim (2059), Ahmad (13810), At-Tirmidhee (1820), Ibn Maajah (3254), and Ad-Daarimee (2044).

is objectionable; in fact, it is not permissible to eat the food served at such banquets, for Ibn 'Abbaas ﵄ related that the Prophet ﷺ forbade people from eating the food of competitors (i.e., people who compete to serve the most extravagant banquet).[1] Al-Khattaabee said, "Competitors seek to outdo and beat one another, and it is disliked [in this and similar matters] because it involves *Riyaa* (doing deeds so that others can see them) and showing-off, and because such competition here falls under Allāh's general prohibition of eating wealth unjustly."

6) Enter Only After Having Obtained Permission And [In General] Leave After The Meal Is Over

Allāh ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ
غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ
لِحَدِيثٍ﴾

> *"O you who believe! Enter not the prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk" (Qur'an 33:53)*

In this verse, Allāh ﷻ forbade believers from entering the Prophet's house without his permission; similarly, among themselves believers should not enter one another's homes without permission; the prohibition, therefore, encompasses all believers.

The verse also forbade them from entering before the meal, so as to wait for the food to be cooked. In the days of ignorance (pre-Islamic times), people would go to a banquet very early and there wait for the food to be cooked. Allāh ﷻ forbade them from this practice with His saying:

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[1] Related by Abu Daawood (3754), and Al-Albaanee said, "*Saheeh.*"

﴿غَيْرَ نَظِرِينَ إِنَىٰهُ﴾

"(And then) not (so early as) to wait for its preparation" (Qur'an 33:53)

Then Allāh ﷻ clarified that, as soon as the guest has eaten, he should leave and not remain seated, hoping for conversation, because that entails harm for the host - who, in the context of the verse, was the Prophet ﷺ. The same rule applies to all people, because when they are hosts, it is trying for them when guests remain after they have partaken of their meal; guests, therefore, should not stay with them much longer, unless the host wants them to stay or it is customary among a people for guests to stay after the meal. Hence, if there is no hardship or annoyance involved, they can stay. Since the prohibition hinges upon a reason - annoyance and hardship - an absence of that reason means that the prohibition no longer applies.

7) Serving In Order Of Age – From Oldest To Youngest; And Serving From Right To Left

As a host, you should give special attention and care to the most aged guest. Ibn 'Umar ؓ related that the Messenger of Allāh ﷺ said,

«أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ فَجَذَبَنِي رَجُلَانِ أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الأَكْبَرِ»

"I saw myself in a dream, cleaning my teeth with Siwaak. Two men were pulling at me, and one of them was older than the other. I handed the Siwaak to the younger of the two, and it was said to me, 'To the older,' and so I handed it to the older one."[1]

In another *Hadeeth,* the Prophet ﷺ said,

«مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا»

[1] Related by Muslim (3003), and Bukhaaree related it *Mu'allaqan,* in the "Book of Ablution." And the speaker of, 'To the older,' is Jibreel ؑ.

"Whoever does not have mercy on our young ones and knows not the right[s] of our elder[s], is not from us."[1]

And in yet another *Hadeeth*, the Prophet ﷺ said,

«إِنَّ مِنْ إِجْلَالِ اللهِ: إِكْرَامِ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ؛ غَيْرَ الْغَالِي فِيهِ، وَلَا الْجَافِي عَنْهُ، وإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ»

"Verily, from the glorification of Allāh is to honor the elderly Muslim; the bearer of the Qur'an, who neither exceeds the limits regarding it nor forsakes it; and the person of authority who is just."[2]

All of the above-mentioned *Ahadeeth* show that a host should give priority to the eldest when serving food or drink. Yet the following *Hadeeth* seemingly indicates otherwise. Sahl Ibn Sa'ad ؓ reported that a drink was given to the Messenger of Allāh ﷺ. He ﷺ drank from it, and to his right was a boy, while to his left were elder men. The Prophet ﷺ said to the boy,

«أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟»

"Do you give me permission to give to them?"

The boy said, "By Allāh, O Messenger of Allāh, as to my share from you, I prefer no one to my own self." The Messenger of Allāh ﷺ then handed him the drink.[3] This *Hadeeth*, which seems to indicate that the person on one's right has priority, regardless of age, is in apparent conflict with the aforementioned *Ahadeeth*, which indicate that elders have priority.

Nonetheless, there is no real conflict or contradiction. When you are drinking from a glass or bottle and something remains, you

[1] Related by Bukhaaree in Al-Adab Al-Mufrad (353), and Al-Albaanee said about it, "*Saheeh*." And through other chains, Ahmad (6694) and At-Tirmidhee (1920) related it.

[2] Related by Bukhaaree in Al-Adab Al-Mufrad (357) and Abu Daawood (4843). Al-Albaanee said, "*Hasan*."

[3] Related by Bukhaaree (5260), Muslim (2030), Ahmad (22317), and Maalik (1724)

should hand it over to the person to your right, or seek his permission to do otherwise. In commenting on Sahl's narration, Ibn 'Abdul-Barr said, "From the manners of eating and sitting together is that a man, after he has eaten or drank, should hand over what remains to the person on his right, no matter who he is - even if he is inferior to the person on the right." But when you are serving food and drink in the beginning - when portions are still untouched - you should give priority to the eldest person present; next in priority is the person to your right. Perhaps the harmony struck between the different *Ahadeeth* is further strengthened by the narration of Ibn 'Abbaas ﷺ, in which he ﷺ said, "When the Prophet ﷺ would provide others with drink, he ﷺ would say,

«ابْدَءُوا بِالْكَبِيرِ»

'Begin with the eldest.'"[1]

This view combines the implications of all the proofs mentioned above. And Allāh ﷻ knows best.

8) When The Meal Is Over, The Guest Should Supplicate For His Host

From his Sunnah, the Prophet ﷺ would supplicate for his hosts after partaking of a meal served by them. Anas ﷺ reported that when the Prophet ﷺ went to Sa'ad Ibn 'Ubaadah ﷺ, the latter served food and oil. He (the Prophet ﷺ) ate and then said,

«أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ»

"May the fasting ones break their fast in your home, and may the dutiful and pious ones eat your food, and may the Angels send prayers upon you."[2]

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[1] Related by Abu Ya'laa (4/315) (2425). Al-Haafidh said, "Its chain is strong."

[2] Related by Abu Daawood (3854), and Al-Albaanee ruled that it is authentic. Ahmad (11767) and Ad-Daarimee (1772) both related it with the wording, "And may the Angels descend upon you." And Ibn Maajah (1747) related it from 'Abdullah Ibn Az-Zubair ﷺ, with the same wording as Abu Daawood's narration.

Some scholars have ruled that this invocation is specific for the breaking of the fast meal; the majority of scholars, however, have ruled that it is equally valid for the breaking of the fast meal and for other meals.

In a long *Hadeeth* related by Al-Miqdaad Ibn Al-Aswad ﷺ, the Prophet ﷺ made this supplication:

«اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَأَسْقِ مَنْ سَقَانِي»

"O Allāh, feed him who fed me, and provide him with drink who provided me with drink."[1]

An-Nawawee said, "This *Hadeeth* shows that one should supplicate for one who showed him generosity, for his servant, and for anyone that does good deeds (And the invoker too is a doer of good)."

'Abdullah Ibn Busr ﷺ related that his father ﷺ prepared food for the Prophet ﷺ and invited him. The Prophet ﷺ answered his invitation, and when he finished his meal, he ﷺ said,

«اللَّهُمَّ اغْفِرْ لَهُمْ وَارْحَمْهُمْ وَبَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ»

"O Allāh, forgive them, have mercy on them, and bless for them that which You have provided them."[2]

9) When Your Guest Wants To Leave, It Is Recommended For You To Accompany Him To The Door Of Your House

In doing so, you take good care of your guest; you are being friendly with him; and you are being a hospitable host. No authentic narration from the Prophet ﷺ establishes this practice, yet we do have narrations from our pious predecessors and Imams. We will limit ourselves to only one here: Abu 'Ubaid Al-Qaasim Ibn Salaam visited Ahmad Ibn Hanbal. Abu 'Ubaid said, "When I wanted to stand [and leave], he stood with me. I said,

[1] Related by Muslim (2055), Ahmad (23300), and At-Tirmidhee (2719).

[2] Related by Muslim (2042), Ahmad (17220), At-Tirmidhee (3576), Abu Daawood (3729), and Ad-Daarimee (2022). The wording related here is from Imam Ahmad's narration.

'Do not do so (i.e., do not trouble yourself by standing), O 'Abu 'Abdullah.' He said, 'Ash-Sha'bee said: From the completeness of a visit from a visitor is to walk with him until the door and to take hold of his stirrup (to help him up onto his mount)...'''

Chapter 7

The Etiquettes Of Gatherings

Allāh ﷻ said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَـٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَـٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾﴾

"O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad (holy fighting in Allāh's cause), or for any other good deed], rise up. Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do" (Qur'an 58:11)

The Manners Of Gatherings

1) The Virtues Of Remembering Allāh ﷻ In Gatherings And The Prohibition Of Attending Gatherings Wherein Allāh's Name Is Not Mentioned

The Prophet ﷺ forbade us from attending gatherings wherein Allāh's Name is not mentioned. For example, in a *Hadeeth* related by Abu Hurairah ﷛, the Messenger of Allāh ﷺ said,

«مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةً»

> *"No people stand up from a gathering in which they did not remember Allāh, except that they stand up like from a donkey carcass (i.e., like it, in terms of its filth and its stench).*

And it (i.e., that gathering) is regret for them (i.e., on the Day of Resurrection, they will regret having attended it)."[1] They will feel regret for their dereliction, and for any backbiting or evil speech they may have spoken during that gathering.

In contrast to those gatherings are meetings that are alive with the remembrance and praise of Allāh ﷻ, and with prayers upon His Prophet ﷺ. Allāh ﷻ loves such gatherings, and its people achieve increase in goodness and reward. In a *Hadeeth* that is related by Abu Hurairah ﷺ, the Messenger of Allāh ﷺ said,

«إِنَّ للهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا قَوْمًا
يَذْكُرُونَ اللهَ تَنَادَوْا: هَلُمُّوا إِلَى حَاجَتِكُمْ، قَالَ: فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ
إِلَى السَّمَاءِ الدُّنْيَا، قَالَ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ مَا يَقُولُ عِبَادِي؟
قَالُوا: يَقُولُونَ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ. قَالَ
فَيَقُولُ وَهَلْ رَأَوْنِي. قَالُوا: فَيَقُولُونَ: لَا وَاللهِ مَا رَأَوْكَ. قَالَ: فَيَقُولُ:
وَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا لَكَ أَشَدَّ عِبَادَةً، وَأَشَدَّ
لَكَ تَمْجِيدًا وَتَحْمِيدًا وَأَكْثَرَ لَكَ تَسْبِيحًا، قَالَ: يَقُولُ: فَمَا يَسْأَلُونِي؟
قَالَ: يَسْأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا
وَاللهِ يَا رَبِّ مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ:
يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا.
وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ. قَالَ:

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[1] Related by Abu Daawood (4855), and Al-Albaanee said, "*Saheeh.*" Ahmad (9300) and At-Tirmidhee (3380) related it with a different wording: "No people sit down in a gathering in which they neither remember Allāh nor send prayers upon their Prophet, except that it (the gathering) will be something for which they will be blamed (and it will be a cause of regret). And if He (Allāh) wishes, He will punish them; and if He wishes, He will forgive them."

يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللهِ يَا رَبِّ مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ: فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ: هُمُ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ»

"Indeed, Allāh ﷻ has Angels who patrol the pathways searching for those who remember Allāh ﷻ. When they come across a people who are remembering Allāh ﷻ, they call out saying (to other Angels), 'Come forth to your purpose.' Then, they surround those people with their wings until (they reach) the lowest heaven. At that point, Allāh ﷻ asks them and He knows better than them, 'What are my slaves saying.' They answer, 'They are glorifying You, saying You are the greatest, praising You and exalting You.' Allāh ﷻ asks them, 'Have they seen me?' They say, 'By Allāh, no, they have not seen You.' Allāh ﷻ then asks, 'How (would they be) if they were to see me.' They reply, 'If they were to see you, they would worship You more vigorously and they would exalt and praise You more assiduously. And they would glorify You more often.' Allāh ﷻ then asks, 'What do they ask of Me.' One of the Angels answers, 'They ask You for Paradise.' Allāh ﷻ asks, "Have they seen it." The Angels answer, "By Allāh, no. O Allāh, they have not seen it." Allāh ﷻ asks, "How (would they be) if they saw it." They answer, "If they were to see it, they would crave after it more intensely and they would ask You for it more ardently. They would also wish to enter it even more.' Here, Allāh ﷻ asks, 'And what do they seek refuge from.' One of the Angels replies, '(They seek refuge) from the hellfire.' Allāh ﷻ asks, 'And have they seen it.' They reply, 'By Allāh, no. O Lord, they have not seen it.' Allāh ﷻ asks, 'And how (would be they be) were they to see it.' They say, "If they were to see it, they would flee from it more resolutely and they would fear it more strongly." Allāh ﷻ then says to them, 'Therefore, I make you witnesses that I have forgiven them.' One

of the Angels inquires, 'Accompanying them, is someone who is not from them, but has only come for another purpose.' Allāh ﷻ says, 'These are the companions, that whoever sits with them will not be wretched.'[1]

2) Choosing A Companion

Choosing a close friend is one of the most important decisions of your life, for no matter how strong and firm you are, and regardless of whether you realize it or not, you are influenced by the company you keep. And that is why the Prophet ﷺ advised us to choose our companions and friends with wisdom and care; he ﷺ said,

«الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ»

"A person is upon the religion of his close friend, so let one of you be careful about the person with whom he establishes friendship."[2]

For two people to be close friends, they necessarily share similar habits and beliefs, and they inevitably lead a similar lifestyle; therefore, we should give serious consideration before forming a close friendship with someone else. If you are satisfied with a person's religion and manners, befriend him; otherwise, don't, for traits and habits and patterns of thinking are all contagious.

The Prophet ﷺ mentioned an analogy that clarifies the influence of both a good and evil companion:

«مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوْءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ. فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً»

"The examples of a righteous and evil companion are that of a

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[1] Related by Bukhaaree (6408), Muslim (2689), Ahmad (7376), and At-Tirmidhee (3378)

[2] Related by Abu Daawood (4833), and Al-Albaanee ruled that it is *Hasan*. Ahmad (7968) and At-Tirmidhee (2378) related it as well.

carrier of Al-Musk (perfume) and a blower of the bellows. As for the carrier of perfume, he will either give to you as a gift, or you will buy from him, or you will find a good smell emanating from him. As for the blower of the bellows, either he will burn your garment or you will find a vile smell [emanating from him]."[1]

The evil companion, whom we must avoid, is either an innovator (in the religion) or an evildoer.

Both the innovator and the evildoer pose many dangers to their friends and companions, but each poses dangers that are specific to him. An innovator threatens the well-being of his companions, both in the religious and the worldly sense. In befriending an innovator, especially one that is eloquent in speech, you will either adopt his innovations or you will be afflicted with doubt and confusion, which result from hearing his specious arguments. In many of their statements, our pious predecessors have warned us not to sit with the people of innovations, people who introduce into the religion that which does not belong in it. Al-Hasan Al-Basree said, "Do not sit with the people of desires, do not debate with them, and do not listen to them (so as to not become prey to their specious, though perhaps fair-sounding, arguments)." Also referring to innovators, Abu Qulaabah said, "Do not sit with them and do not mix with them, for I do not feel safe for you otherwise: they may drown you in their misguidance and leave you confused about many matters that you knew and were sure about." And Al-Fudail Ibn 'Iyaadh said, "Verily, Allāh ﷻ has Angels that search out for circles of remembrance, so be cautious about those with whom you sit. Do not sit with an innovator, for Allāh ﷻ does not look at them. And a sign of hypocrisy is for a man to stand in order to go and sit with an innovator."

This is not to make light of the dangers of keeping company with an evildoer, for he too threatens the well-being of his companions and friends, albeit for different reasons. When you sit with an evildoer, you are never safe from hearing his foul language,

[1] Related by Bukhaaree (5534), Muslim (2628), and Ahmad (19127).

falsehood, slander, or backbiting. Furthermore, if he is negligent in performing his obligatory prayers, his negligence might rub off on you; and we can say the same for his other sins, sins that cause the heart to die. So we find that many people who went astray after having been guided did so because they began to keep company with evildoers.

3) Both When You Join And Leave A Gathering, Greet Its Members

In our discussion about the etiquettes of extending greetings of peace, we mentioned that it is *Sunnah* to greet the people of a gathering both when you arrive and when you intend to leave. Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«إِذَا انْتَهَى أَحَدُكُمْ إِلَى مَجْلِسٍ فَلْيُسَلِّمْ فَإِنْ بَدَا لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ، ثُمَّ إِنْ قَامَ فَلْيُسَلِّمْ، فَلَيْسَتِ الأُولَى بِأَحَقَّ مِنَ الآخِرَةِ»

"If one of you ends up at a gathering, then let him extend greetings of peace. Then, let him sit if he deems it better to sit. Then if he stands, let him extend greetings of peace, for the first [greeting, which he gave upon arriving] is not more worthy than the last (i.e., the greeting he gives when leaving)."[1]

In grading the authenticity of this narration, At-Tirmidhee said, "This *Hadeeth* is *Hasan*."

4) It Is Disliked To Ask A Person To Get Up From His Seat And Then Sit In His Place

After having sat down in the *Masjid* or any other place wherein it is permissible to sit, and after having left for some errand, upon returning, you have the greatest right to your previous seat or place of sitting, provided that you return in a short period of time. Therefore, if you find someone in your seat or spot, you have the right to ask him to move. Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

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[1] Related by Abu Daawood (5208), and Al-Albaanee said, "*Hasan Saheeh.*" At-Tirmidhee (2706) related it as well, and the wording mentioned here is from his narration.

«إِذَا قَامَ أَحَدُكُمْ. وَفِي حَدِيثِ أَبِي عَوَانَةَ: مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ فَهُوَ أَحَقُّ بِهِ»

"When one of you stands from his seat and then returns to it, he is more deserving of it."[1]

So long as it is Islamically lawful for you to sit in a particular seat, no one has the right to take your seat when you get up for a short while, and, while you are seated, no one has the right to ask you to move. Ibn 'Umar ﷺ related that the Prophet ﷺ forbade a Muslim from asking a man to leave his seat so that someone else can take that seat instead, but instead 'make space and spread out.' And Ibn 'Umar ﷺ would hate to sit in the place of a man who stood up [either to give up his place or to leave momentarily].[2] The wisdom behind this ruling is obvious: no one should have the right to belittle his Muslim brother, because belittling others results in resentment; and Muslims should be humble and kind to one another, because kindness leads to mutual love and compassion. Furthermore, in lawful matters, people are equal; your right is your right, and my right is mine, so when someone tries to pry away that right without having just cause for doing so, he is perpetrating a prohibited deed.

Question: We know that it is disliked to ask a person to leave his seat and then to sit in his place. But what if he permits someone to sit in his place?

Answer: If, of his own volition, a person gets up and allows you to take his seat, you may do so, for the right of the seat is his, and the owner of a right may, if he wishes, give up his right to another. True, it is related from Ibn 'Umar ﷺ that he disliked to sit in another person's seat, even if that person gave him

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[1] Related by Muslim (2179), Ahmad (7514), Abu Daawood (4853), Ibn Maajah (3717), and Ad-Daarimee (2654). The wording used here is from Muslim's narration of the *Hadeeth*.

[2] Related by Bukhaaree (6270), Muslim (2177), Ahmad (4645), At-Tirmidhee (2750), Abu Daawood (4828), and Ad-Daarimee (2653). The wording mentioned above is from Bukhaaree's narration.

permission to do so. Abu Al-Khusaib said, "I was sitting down, and then Ibn 'Umar ﷺ came. A man stood up from his seat for Ibn 'Umar ﷺ, but the latter didn't take his seat, but instead sat elsewhere. The man said, 'There would have been no sin upon you had you sat [in my place].' Ibn 'Umar ﷺ answered, 'After having witnessed a certain incident from the Messenger of Allāh ﷺ, I never want to sit in your place, or in anyone else's place for that matter. A man went to the Messenger of Allāh ﷺ, and another stood from his seat, so that the former could take his seat, which is what he went to do, but the Messenger of Allāh ﷺ forbade him [from taking the other man's seat]."[1] So yes, this was Ibn 'Umar's stance; but that does not mean that it is forbidden for you to sit in another person's seat after that person grants you permission to sit there. Discussing Ibn 'Umar's stance, An-Nawawee said, "This was *Wara'* (*Wara'* is to leave a permissible deed, from the fear that that deed will lead to a forbidden deed or will harm one's practice of the religion in any way) on his part. Therefore, it is not *Haram* for you to sit in someone's place after he willingly relinquishes his right to it. Ibn 'Umar ﷺ showed *Wara'* in this regard for one of two reasons: first, perhaps he sensed the person only got up because he felt shy or obliged to give up his seat, and not because he wanted to give it up; hence, Ibn 'Umar ﷺ closed the door to such behavior, whereby one gives up his seat to someone whom he holds in high esteem. Second, perhaps Ibn 'Umar ﷺ didn't want the man to perform a disliked deed - but how so? When it comes to virtues or good deeds, it is disliked in Islam for you to prefer someone to your own self; for example, there is more reward for being in the first rows for prayer (for men), so if you are sitting in the first row and you see someone arrive whom you hold in high esteem, it is disliked for you to relinquish your seat to him and to move back to another row. Perhaps this was the exact situation that prompted Ibn 'Umar ﷺ to refuse to sit in the man's place. And Allāh ﷻ knows best.

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[1] Related by Ahmad (5542)

Question: Because of their knowledge of the above-mentioned ruling, some people place a prayer-rug or something similar in the first row of the *Masjid,* in effect reserving a place for them in that row, even if they arrive late. Is this practice legislated in Islam?

Answer: Shaikh Al-Islam Ibn Taymiyyah clarified the ruling for this issue: "Many people leave rugs at the *Masjid,* whether on Friday or on any other day, so that when they arrive there, their place is reserved for them. Although many people do this, it is a practice that is, by the consensus of the Muslims, *Haram* (forbidden). Suppose that one does leave his rug in the said fashion (to reserve his place even though he arrives later than others who deserve his place in the first or early row), is his prayer on that rug valid? Scholars disagree, but in essence, as it is forbidden to wrongfully usurp another person's land, so too is it forbidden to wrongfully take another person's place in the *Masjid,* that other person being one who arrived early at the *Masjid.*" He then went on to say, "In Islam, it is legislated for people to first complete the earlier rows in the *Masjid.* The Prophet ﷺ said,

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالُوا: وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: يُتِمُّونَ الصَّفَّ الأَوَّلَ. فَالأَوَّلَ، وَيَتَرَاصُّونَ فِي الصَّفِّ»

"Will you not line up as the Angels line up with their Lord?" The Companions ﷺ asked, "And how do the Angels line up with their Lord?" He ﷺ said, "They complete the first row, and then the one that follows it (and so on), and they are pressed together in the row."[1]

In another *Hadeeth,* the Prophet ﷺ said,

«لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ، وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ

[1] Related by Bukhaaree (615), Muslim (437), Ahmad (7150), At-Tirmidhee (225), An-Nassaaee (540), and Maalik (151).

يَسْتَهِمُوا عَلَيْهِ لاسْتَهَمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاسْتَبَقُوا إِلَيْهِ»

"Had people known what is in the Nidaa (the calling to the prayer, i.e., the Adhaan) and the first row, and had they found no way (to be in the first row and to perform the call to prayer) except by casting lots, they would have cast lots (so determined would they be). And had people known what is in (i.e., what the virtues are) being early (to the Masjid for prayer), they would have raced to it."[1]

From these *Ahadeeth,* we learn that we should arrive early for prayer at the *Masjid;* so if one places his rug early but arrives late himself, he has violated the rules of the *Shariah* in two ways: first, he has arrived late whereas he is ordered to arrive early; and second, he wrongfully took the place of others who arrived early and were more deserving of that place. So not only does he prevent people from completing the rows, as is commanded in the above-mentioned *Hadeeth,* he also ends up disturbing people by stepping over their necks as he makes his way to his reserved spot in the first row. In one narration, it is related that the Prophet ﷺ said,

«الَّذِي يَتَخَطَّى رِقَابَ النَّاسِ، يَتَّخِذُ جِسْرًا إِلَى جَهَنَّمَ»

"One who passes over the necks of people is taking a bridge to the Hellfire."[2]

And in another narration, the Prophet ﷺ said to someone who was trying to make his way through the rows in the said manner,

«اجْلِسْ فَقَدْ آذَيْتَ»

"Sit down, for you have indeed inflicted harm."[3]

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[1] Related by Bukhaaree (615), Muslim (437), Ahmad (7185), At-Tirmidhee (225), An-Nassaaee (540), and Maalik (151).

[2] Related by Ahmad (15182), At-Tirmidhee (513), and Ibn Maajah (1126). And in grading the *Hadeeth,* Al-Albaanee said, "*Da'eef* (weak)."

[3] Related by Ahmad (17221), An-Nassaaee (1399), Abu Daawood (1118), and Ibn Maajah (1125). They related the *Hadeeth* with different chains (each being strong enough to strengthen one another), and that being the

Next, the question arises that, if you arrive early at the *Masjid* and find a rug or something similar in the first row, which indicates that the place is reserved, should you remove it and pray in that spot? One opinion is that it is not permissible to remove the rug, because doing so involves handling other people's property without their permission, which is definitely forbidden. According to the other view in the matter – the correct view – you may remove the rug and pray in that spot. By arriving to the *Masjid* early, you are most deserving of praying in the earliest rows; in fact, it is required of you to complete the earlier rows, by sitting as much in the front of the *Masjid* as is possible. You can only do what is required of you, then, by removing the rug you find (especially if that is the only spot left in the first row); and in the *Shariah*, the rule states that any intermediary action that is required or needed in order to realize the duty of performing a compulsory action is also compulsory.

Furthermore, by placing a rug and reserving a spot in the first row, one wrongfully takes the place of another (someone who arrives early), which is an evil deed; and the Prophet ﷺ said,

«مَنْ رَأَى مِنكُمْ مُنكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَانِ»

"Whosoever among you sees some evil, then let him change it with his hand; and if he is not able, then with his tongue; and if he is not able, then with his heart, and that is the weakest [level of] Eemaan."[1]

But avoid removing the rug when you are almost sure that doing so will lead to a greater evil (for example, a fight and uproar will ensue when a person known for his ill-temper arrives to find that you have taken his 'reserved spot'). And Allāh ﷻ knows best.

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case, Al-Albaanee ruled that the narrations of Abu Daawood and Ibn Maajah are authentic.

[1] Related by Muslim (49), Ahmad (10689), At-Tirmidhee (2172), An-Nassaaee (5008), Abu Daawood (1140), and Ibn Maajah (1275).

5) Making Space In Gatherings

Allāh ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾﴾

"O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad (holy fighting in Allāh's cause), or for any other good deed], rise up. Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do" (Qur'an 58:11)

Here, Allāh ﷻ teaches His slaves one of the etiquettes of attending a gathering: if you are seated in an assembly and you see a person arriving only to find that there is no place for him to sit, make room for him. By making space for him, you help him achieve his end (finding a place to sit) without incurring any loss to yourself; to the contrary, you will achieve profit. How so? Rewards resemble deeds in variety and nature; therefore, if you make room for your brother, Allāh ﷻ will make matters spacious for you.

6) It Is Not Permissible To Separate Two People Without Their Permission

The Prophet ﷺ said,

«لَا يَحِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا»

"It is not permissible for a man to separate between two unless he gains their permission."[1]

When two people are sitting down beside each other, it is often the case that there is a sense of love, compassion, and

[1] Related by Abu Daawood (4845), and Al-Albaanee said, *"Hasan Saheeh."* Ahmad (6960) and At-Tirmidhee (2752) related it as well.

brotherhood between them. When a third person comes and sits between them, thus separating them, they will feel anguished and annoyed at having been forcefully and rudely parted.

7) Sitting Down At The End Of The Gathering

Jaabir Ibn Samarah ﷺ said, "When we would go to the Prophet ﷺ, one of us would sit where it (the gathering) would end."[1] This means that, when the Companions ﷺ would arrive a gathering, they would not force themselves to the front, nor would they trouble those present by squeezing themselves into a crowded area; instead, they would sit at the end of the gathering, beside the last person who arrived. This is just one among many examples of their noble manners - may Allāh ﷻ be pleased with them all.

8) When Three People Are Together, Two Should Not Speak Secretly To The Exclusion Of The Third

In doing that, the two that are speaking privately are, either knowingly or unknowingly, causing sadness to enter the heart of the third among them. Ever eager to bring sadness to the heart of a Muslim, *Shaitaan* will whisper to him and instill doubts into his heart, so that he will become suspicious of the other two, feeling that if they are not plotting against him they are at the very least backbiting him or excluding him, not considering him worthy enough to share their secret. To prevent the *Shaitaan* from instilling such doubts in a Muslim, the Prophet ﷺ said,

«لَا يَتَنَجَّى اثْنَانِ دُونَ الثَّالِثِ فَإِنَّ ذَلِكَ يُحْزِنُهُ»

"Two people must not speak secretly to the exclusion of the third (among them), for that will make him sad."[2]

But if you are in a gathering of four people, the reason for the

[1] Related by Abu Daawood (4825), and Al-Albaanee ruled that it is authentic. Ahmad (20423) and At-Tirmidhee (2725) related it as well.

[2] Related by Bukhaaree (6288), Muslim (2183), Ahmad (4550), Abu Daawood (4851), Ibn Maajah (3776), and Maalik (1856). The wording mentioned above is from Abu Daawood's narration.

prohibition is absent, and so two of you may speak in private, if necessary, to the exclusion of the other two that are present. The Prophet ﷺ said,

«إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى رَجُلَانِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ مِنْ أَجْلِ أَنْ يَحْزُنَهُ»

"If you are three, then let not two men (among you) speak to the exclusion of the other, at least not until you mix with people (until you are more than three), so that you do not make him sad."[1]

'Abdullah Ibn Deenaar gave an account of how Ibn 'Umar ﷺ applied this *Hadeeth*. He said, "I was with 'Abdullah Ibn 'Umar ﷺ at the home of Khaalid Ibn 'Uqbah, which was beside the marketplace. A man then came who wanted to speak to him in private, and at the time, only I and the person that wanted to speak to him were with 'Abdullah ﷺ. 'Abdullah invited a fourth man to join us, and when we became four, 'Abdullah asked the man he had just invited and me to move back a little, saying, 'Verily, I heard the Messenger of Allāh ﷺ say:

«لَا يَتَنَاجَى اثْنَانِ دُوَنَ وَاحِدٍ»

"Two people should not speak secretly to the exclusion of one (i.e., of the third among them if they are three).'"[2]

9) It Is Forbidden To Listen In On Other People's Conversations, Unless Of Course They Give Their Consent

There is a severe warning about listening in on the conversation of others when they don't want an outside party to hear them. Ibn 'Abbaas ﷺ reported that the Messenger of Allāh ﷺ said,

[1] Related by Bukhaaree (6290), Muslim (2184), Ahamd (3550), At-Tirmidhee (2825), Abu Daawood (4851), Ibn Maajah (3775), and Ad-Daarimee (2657). And the wording mentioned here is from Muslim's narration.

[2] Maalik related it in his Muwatta (1856), and Ahmad related it in truncated form in his Musnad (5477).

«مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَفِرُّونَ مِنْهُ صُبَّ فِي أُذُنِهِ الآنُكُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً عُذِّبَ وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ»

"Whosoever gives an account of a dream that he did not really see will be given the task of tying a knot between two [tiny] pieces of hair, and he will not be able to do so. Whoever listens to the conversation of a people when they dislike for him to do that or when they are trying to escape his [hearing], then molten lead will be poured into his ear on the Day of Resurrection. And whosoever draws a picture (of an animal or human being) will be punished and will be charged with the task of blowing a spirit into it, and he will not be able to blow [a spirit into it]."[1]

The prohibition is restricted to cases in which the people having the conversation don't want anyone, or a specific person, to eavesdrop on them. But if they don't mind whether someone overhears them or not, it then becomes permissible to listen in on their conversation. Similarly, if they are talking out loud, it is okay to listen in on their conversation; had they wanted privacy, they would have whispered or at least lowered their voices.

10) The Sitting Posture That Is Prohibited

There are certain modes of sitting that are prohibited, either because of the posture or because of the place in which you are sitting. As for the former, you may not sit down with your left hand behind your back, while you are leaning on the flesh adjacent to the thumb of your right hand. And as for the latter, it is forbidden for you to sit, with part of you under the sun and a part of you under some shade. Both prohibitions are based on the *Sunnah* of the Prophet ﷺ. Ash-Shareed Ibn As-Suwaid ﷺ said,

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[1] Related by Bukhaaree (7042), Ahmad (1869), At-Tirmidhee (1751), and Abu Daawood (5024). The wording mentioned here is from Bukhaaree's narration.

"The Messenger of Allāh ﷺ passed by me while I was seated thus: I had placed my left hand behind my back, and I was leaning on the *Aaliyah* (the flesh that is at the root of one's thumb) of my hand. Then he ﷺ said,

«أَتَقْعُدُ قَعْدَةَ الْمَغْضُوبِ عَلَيْهِمْ»

"Do you sit in the position of those that have incurred [the] wrath [of Allāh] upon them."[1]

And as for the other prohibition, Abu Hurairah ﷺ related that the Prophet ﷺ said,

«إِذَا كَانَ أَحَدُكُمْ فِي الشَّمْسِ»

"If one of you is under the sun (Mukhallid said, "in the shade") and then the shade diminishes around him, so that a part of him is under the sun and a part of him is in the shade, he must stand up."[2] And in the narration of Ahmad, "He must move from his seat."[3] In another narration, Buraidah ﷺ said that the Prophet ﷺ prohibited [us] from sitting between the shade and the sun.[4] The reason behind the prohibition is that the *Shaitaan* sits in that manner; more than one Companion ﷺ related that the Prophet ﷺ forbade a person from sitting between the sun and the shade; about sitting in that manner, he ﷺ said,

«مَجْلِسُ الشَّيْطَانِ»

"[It is] the sitting of the Shaitaan."[5]

Question: It is established in *Saheeh* Muslim and in other compilations that Jaabir Ibn 'Abdullah ﷺ related that the Prophet ﷺ said,

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[1] Related by Ahmad (18960) and Abu Daawood (4848), and Al-Albaanee ruled that it is authentic.

[2] Related by Abu Daawood (4821), and Al-Albaanee ruled that Abu Daawood's narration of the *Hadeeth* is authentic. Ahmad related it as well (8753).

[3] Related by Ahmad (8753)

[4] Related by Ibn Maajah (3790), and Al-Albaanee said, "*Saheeh* (3014)."

[5] Ahmad (14874)

«لَا يَسْتَلْقِيَنَّ أَحَدُكُمْ ثُمَّ يَضَعُ إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى»

"Let no one from you lie down and then place one of his legs over the other."[1]

Also, in both *Bukhaaree* and *Muslim*, 'Abaad Ibn Tameem related that his uncle saw the Prophet ﷺ lying down in the *Masjid*, with one of his legs raised over the other.[2] The two narrations are apparently in conflict with one another, so how is harmony achieved between them?

Answer: Some scholars say that the Prophet's action abrogated the prior prohibition; however, Ibn Hajr refuted this view, saying that the mere likelihood of abrogation in an issue is not sufficient proof to establish abrogation; which is to say that, in the first place, we must know which of the two conflicting narrations occurred first in time.

An-Nawawee, as well as others, gave an explanation that brings harmony between the two narrations. He said, "It is possible that the Prophet's action was meant to indicate the permissibility of the said action. In so many words, he ﷺ said, if you want to lie down, you may lie down like this; and the position of lying down that I had forbade is not categorically forbidden; rather, the prohibition is limited to one who, by lying down in that position, exposes or is on the verge of exposing a private areas of his body. And Allāh ﷻ knows best."

An-Nawawee's explanation is corroborated by another narration: Bukhaaree related that Sa'eed Ibn Al-Musayyib said, "Umar and 'Uthmaan would do that (i.e., would lie down in that position)."[3] That some Companions ﷺ would lie down in that position further proves that the Prophet ﷺ did so to show that lying down in that position is permissible, provided that one

[1] Related by Muslim (2099), Ahmad (13766), and At-Tirmidhee (2767).

[2] Related by Bukhaaree (5969), Muslim (2100), Ahmad (15995), At-Tirmidhee (2765), An-Nassaaee (721), Abu Daawood (4866), Maalik (418), and Ad-Daarimee (2656). The wording mentioned above is from Bukhaaree's narration of the *Hadeeth.*

[3] Related by Bukhaaree (475)

is certain that no private area of his body will become exposed. And Allāh ﷻ knows best.

11) The Prohibition Of Laughing Too Much

People show neither honor nor good Islamic etiquette when their gathering is dominated by laughter. Small doses of laughter energize as well as relax the soul; much laughter, however, is like a disease that destroys the heart. Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«لَا تُكْثِرُوا مِنَ الضَّحِكِ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ»

"Do not laugh too much, for much laughter kills the heart."[1]

12) It Is Disliked To Belch In The Presence Of Others

Ibn 'Umar ﷺ said, "A man belched while he was in the company of the Prophet ﷺ, and the Prophet ﷺ said,

«كُفَّ عَنَّا جُشَاءَكَ، فَإِنَّ أَكْثَرَهُمْ شِبَعًا فِي الدُّنْيَا أَطْوَلُهُمْ جُوعًا يَوْمَ الْقِيَامَةِ»

"Hold back from us your belching, for the one who is most filled (in his stomach) among you in the world will be hungry for the longest period among you on the Day of Resurrection."[2]

13) It Is Recommended To Conclude Gatherings With The 'Atonement Of A Gathering' Invocation

Man being weak, *Shaitaan* strives constantly to lead him astray. One way he does so is to tempt Muslims to speak falsehood in their gatherings. But since Allāh ﷻ is Most Merciful to His slaves, He ﷻ has legislated, through the instruction of their Prophet ﷺ, certain words they can say to atone for any wrong they may have spoken in a given gathering. Abu Hurairah ﷺ reported that the Prophet ﷺ said,

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[1] Related by Ibn Maajah (4193), and Al-Albaanee ruled that it is authentic (3400).

[2] Related by At-Tirmidhee (2478), who said, "This *Hadeeth* is *Hasan Ghareeb.*" Ibn Maajah also related it (3350), and Al-Albaanee ruled that it is *Hasan* (3413); and Al-Baghawee related it in Sharhus-Sunnah (4049).

«مَنْ جَلَسَ فِي مَجْلِسٍ كَثُرَ فِيهِ لَغَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ: سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ ثُمَّ أَتُوبُ إِلَيْكَ إِلَّا غَفَرَ اللهُ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ»

"Whoever sits in a gathering, in which there was much clamor and noise (people speaking simultaneously out loud, so that, to an outsider, only the sound of clamor is heard), and says before he stands, 'How perfect You are, O our Lord, and I praise You. None has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You,' then Allāh forgives him for what occurred in that gathering."[1]

And this is the wording from At-Tirmidhee's narration of the *Hadeeth*: "How perfect You are, O Allāh, and I praise You. I bear witness that none has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You."[2] In another narration, 'Aaisha ﵁ explained that when the Prophet ﷺ would sit in a gathering or when he would pray, he would speak certain words. She ﵁ asked him what those words were, and he ﷺ said,

«إِنْ تَكَلَّمَ بِخَيْرٍ كَانَ طَابِعًا عَلَيْهِنَّ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنْ تَكَلَّمَ بِغَيْرِ ذَلِكَ كَانَ كَفَّارَةً لَهُ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

"If one spoke well (about good things), then [those words] are like a seal to them (to the good words he spoke during a gathering) until the Day of Resurrection. And if he spoke otherwise, then those words are atonement for him; they are: 'How Perfect You are, O Allāh, and I praise You. I seek Your forgiveness and turn in repentance to You.'"[3]

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[1] Related by Ahmad (10043), and with Abu Daawood it is related through 'Abdullah Ibn 'Amrun Ibn Al-'Aas ﵁ (4857). And Al-Albaanee ruled that it is authentic, except for the saying, "Three times."

[2] Related by At-Tirmidhee (3433), who said, "This *Hadeeth* is *Hasan Saheeh Ghareeb*."

[3] Related by An-Nassaaee (1344), and the wording mentioned above is from his narration of the *Hadeeth*. Ibn Hajr said about his narration, "Its chain is strong." Ahmad related it as well (23965).

Chapter 8

The Manners Of Speech

Allāh ﷻ said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَـٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾﴾

"And follow not (O man, i.e., say not, or do not or witness not, etc.) that of which you have no knowledge e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh)" (Qur'an 17:36)

The Messenger of Allāh ﷺ said,

«مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ»

"Whoever guarantees for me what is between his jawbones and what is between his legs (i.e., that he uses his tongue and his private parts for what is lawful only), then I guarantee Paradise for him."

Islamic Manners That Pertain To Speech

1) Preserving One's Tongue

Falsehood, slander, backbiting, and lewd speech – the Muslim must protect himself from these and all other forms of evil speech. Or in other words, the Muslim should protect his tongue from all that Allāh and His Messenger ﷺ have prohibited.

Words have a greater impact than one might think: one might say a single word or phrase that ruins his life and destroys his prospects for success in the Hereafter; on the other hand, he

might say a single word or phrase, which is so meaningful in a positive sense that Allāh ﷻ raises him by many degrees. The Prophet ﷺ said,

«إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا فَيَزِلُّ بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ»

"Verily, a slave says a word, without contemplating [its implications], and because of it, he slips into the Hellfire further than the distance between the East and the West."[1]

And in another narration, the Prophet ﷺ said,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ يُضْحِكُ بِهَا جُلَسَاءَهُ يَهْوِي بِهَا مِنْ أَبْعَدَ مِنَ الثُّرَيَّا»

"Verily, a man speaks a word to make his companions laugh, but because of it he falls down from farther than the Thurayyah (the Pleiades, a cluster of stars, of which six are easily visible to the naked eye)."

Although some words might be the cause of misery and punishment, other words are the cause of superiority and happiness. The Prophet ﷺ said,

«إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ لَا يُلْقِي لَهَا بَالًا يَرْفَعُهُ اللهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ»

"Verily, a slave says a word that is pleasing to Allāh, and though he doesn't give it any importance, Allāh ﷻ raises him [a number of] degrees because of it. And verily, a slave says a word that Allāh is angry with, and though he doesn't give it any importance [when he says it], he will fall because of it in the Hellfire."[2]

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[1] Al-Bukhaaree (6477), Muslim (2988), and Ahmad (8703)

[2] Bukhaaree (6478), and the wording here is from his narration of the *Hadeeth*; Ahmad (8206); and Maalik (1849), and the wording he relates is different altogether from the wording related by Bukhaaree and Ahmad.

When Mu'aadh Ibn Jabal ﷺ asked the Messenger of Allāh ﷺ about deeds that make one enter Paradise and that keep one far away from the Hellfire, the Prophet ﷺ mentioned the pillars of Islam, some other good deeds, and then he ﷺ said,

«أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ؟»

"Shall I not inform you of what strengthens and perfects all of that?"

Mu'aadh ﷺ said, "Yes, O' Messenger of Allāh." The Prophet ﷺ then took hold of his tongue, and said,

«كُفَّ عَلَيْكَ هَذَا»

"Hold this back (from evil speech)."

Mu'aadh ﷺ said, "O' Prophet of Allāh, and will we be held accountable for what we say?" The Messenger of Allāh ﷺ said,

«ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ»

"May your mother lose you (though this is the literal meaning, the phrase is meant to show amazement at what he said)! And will people be overturned on their faces or upon their nostrils in the Hellfire except because of the harvests of their tongues."[1]

And the Messenger of Allāh ﷺ guaranteed Paradise to one who protects his tongue and private parts from evil:

«مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ»

"Whoever guarantees for me what is between his jaws and what is between his legs, then I guarantee Paradise for him."

Seeking Allāh's pleasure and reward, a Muslim should diligently protect his tongue and his private parts from all that Allāh ﷻ has prohibited. And one can achieve this without much difficulty if

[1] At-Tirmidhee (2616). At-Tirmidhee said, "This *Hadeeth* is *Hasan Saheeh*"; Ahmad (21511) and Ibn Maajah (3973) also related it.

he is helped and guided by Allāh ﷻ.

Abu Sa'eed Al-Khudree ﷺ related this *Hadeeth*:

«إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ أَعْضَاءَهُ تُكَفِّرُ اللِّسَانَ تَقُولُ: اتَّقِ اللهَ فِينَا فَإِنَّكَ إِنْ اسْتَقَمْتَ اسْتَقَمْنَا ، وَإِنِ اعْوَجَجْتَ اعْوَجَجْنَا»

"When the son of Adam wakes up, his limbs submit to his tongue, saying to it, 'Fear Allāh regarding us, for if you become upright, we too will become upright; and if you become crooked, then we too will become crooked.'"[1]

There is no contradiction between this *Hadeeth* and the following *Hadeeth*, which is related by An-No'maan Ibn Basheer ﷺ:

«أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلُحَتْ صَلُحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ»

"Lo! In the body there is a morsel: if it is upright and good, then the entire body will become upright and good; but if it is corrupted, then the entire body becomes corrupted – Lo! It is the heart."[2]

The meanings of the two *Ahadeeth* are in harmony because, as *At-Teebee* mentioned, the tongue is the interpreter of the heart and acts as its representative on the external side of one's body. When one assigns responsibility in a matter to the tongue, he is speaking figuratively, and is in fact assigning responsibility to the heart. Al-Maidaanee said, "A man's worth is known by two very small parts of his body: his heart and his tongue."

2) Speak Good Words Or Remain Silent

Whenever you intend to speak, it is wise to consider your words, to dwell upon the worthiness of your intended speech. Then, if you conclude that your intended speech is worthy and noble

[1] Ahmad (11498), and this wording is related by him. Scholars specialized in Al-Musnad have said, "Its chain is *Hasan*." At-Tirmidhee related it as well (2407).

[2] Bukhaaree (52) and Muslim (1599)

enough to be translated into actual speech, then by all means, speak. If, on the other hand, you conclude that what you intend to say is evil, it is better for you to desist and hold back your words. Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ»

"Whosoever believes in Allāh and the Last Day, then let him not harm his neighbor. Whosoever believes in Allāh and the Last Day then let him honor his guest. And whosoever believes in Allāh and the Last Day, then let him speak good [words] or remain silent."[1]

This is characteristically succinct speech from the Prophet ﷺ, for any speech is either good, evil, or of a kind that leads to one of the two. "Good speech" encompasses all sayings that are Islamically required and recommended. As for any speech that is not intrinsically good and that does not lead to goodness, one should avoid it, and opt for silence instead.

3) Good Speech Is Charity

In the previous *Hadeeth,* we are commanded to speak good words or to remain silent, with no third option being given. Hence we are simply given a command, but in other *Ahadeeth* we are reminded of the benefits of speaking good words. Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: يَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ

[1] Bukhaaree (6018), and the wording here is his. Muslim (47) and Ahmad (75751) both related it as well.

صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ»

"All joints [of] people's [bodies] have charity upon them. Every day in which the sun rises and one is just between two [litigants], he is doing an act of charity; if he helps a man climb his mount or raises his things to him, he is doing an act of charity; if he says a good word, he is doing an act of charity; every step one takes to prayer is an act of charity; and one does an act of charity whenever he removes something harmful from the road."[1]

It is often the case that one says a good phrase that distances him from the Hellfire. 'Adee Ibn Haatim ﷺ related that the Prophet ﷺ remembered the Hellfire, turned his face, and then sought refuge from it. Then again, he ﷺ remembered the Hellfire, turned his face away, and then sought refuge from it. He ﷺ then said,

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ»

"Ward off the Hellfire, even if it is with half a date (by giving it in charity); and if one cannot find [even] that, then with a good word."

4) The Merits Of Limiting One's Speech And The Blameworthiness Of Talking Too Much

Because talkativeness leads to sinning and because carelessness in choosing one's words leads to mistakes, we are encouraged to limit our speech. Al-Mugheerah Ibn Sho'bah ﷺ related that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ، وَمَنْعًا وَهَاتِ، وَوَأْدَ الْبَنَاتِ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ»

"Indeed, Allāh has forbade you from being undutiful to your mothers; from wrongfully preventing others from wealth, or

[1] Bukhaaree (6563), and the wording here is his; Muslim (1016) and An-Nassaaee (2553) also related it, and except for the last part, so did Ahmad (17782).

wrongfully asking for (or taking) wealth; and from burying your daughters alive.

And He ﷻ has disliked for you gossip, asking too many questions, and wasting wealth." "Gossip," as An-Nawawee explained, refers to one speaking about the conditions and actions of others when they do not concern him.

Jaabir Ibn 'Abdullah ﷺ reported that the Messenger of Allāh ﷺ said,

«إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، أَحَاسِنُكُمْ أَخْلَاقًا، وَإِنَّ مِنْ أَبْغَضِكُمْ إِلَيَّ وَأَبْعَدِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، الثَّرْثَارُونَ، وَالْمُتَشَدِّقُونَ، وَالْمُتَفَيْهِقُونَ»

"Verily, the most beloved of you to me and the one among you who will be seated closest to me on the Day of Resurrection is the best of you in manners. The most hateful of you to me and those among you who will be seated farthest from me on the Day of Resurrection are the Ath-Tharthaaroon (those who speak too much in an affected manner), Al-Mutashaddiqoon (those who feign eloquence; one way they do that is in the exaggerated movement of their mouth when they speak), and Al-Mutafaihiqoon."

The Companions ﷺ asked, "O' Messenger of Allāh, we know the meaning of *Ath-Tharthaaroon* and *Al-Mutashaddiqoon*, but who are the *Al-Mutafaihiqoon*?" He ﷺ said,

«الْمُتَكَبِّرُونَ»

"The arrogant ones."[1]

Abu Hurairah ﷺ said, "There is no good to be found in superfluous speech." And 'Umar Ibn Al-Khattaab ﷺ said, "Whoever speaks frequently errs frequently." And Ibn Al-

[1] Related by At-Tirmidhee from the *Hadeeth* of Jaabir ﷺ (2018); the above-mentioned wording is taken from his narration, about which he said, "This *Hadeeth* is *Hasan Ghareeb*." And Ahmad related it from the *Hadeeth* of Abu Tha'labah Al-Khushanee (17278).

Qaasim said, "I heard Maalik say, 'There is no good to be found in abundant speech,' and he said that this quality is found most among women and children, who speak continuously without ever remaining silent..."

5) The Prohibition Of Backbiting And Slander

Backbiting, as defined by the Prophet ﷺ, is "to mention your brother with something that he dislikes." So when one backbites his brother, what he says might actually be true; on the other hand, to slander is to say something false about one's brother. After the Prophet ﷺ said that backbiting is "to mention your brother with something that he dislikes," someone asked, "Suppose what I say about my brother is true?" The Messenger of Allāh ﷺ answered, "If what you said about him is true, then you have backbitten him; and if what you said about him is not true, then you have slandered him."

In the Qur'an and Sunnah, we are warned over and over again about the grave consequences of backbiting and slandering. The prohibition of these two sins is well-known to the masses of Muslims, yet many persist in giving free rein to their tongues, in attacking the honor of others with impunity. *Shaitaan,* in his constant effort to divide Muslims and sow dissension among them, beautifies the acts of backbiting and slandering, because he knows mutual hatred and distrust among Muslims will result. *Shaitaan's* aims and objectives are always at odds with those of the *Shariah;* whereas the *Shariah* came to unite Muslims and bring their hearts closer to one another, *Shaitaan* strives for the opposite results - for people to hate one another, to speak ill of one another, and to harbor evil thoughts about one another. Jaabir ﷺ related that the Prophet ﷺ said,

«إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ»

"Verily, Shaitaan has lost hope of worshippers worshipping him in the Arabian Peninsula, but [he still hopes] to sow dissension among them."

Shaitaan knows that they will not worship him, so he strives to stir up hatred, disputes, trials, and wars. And Shaitaan is well aware of the fact that backbiting and slandering are two seeds that lead to the growth of hatred, disputes, and many other ills.

An enemy, by his very nature, does not want good to befall his foe; in fact, he desires for evil to befall him. If we do not doubt this, we must realize that our greatest enemy, *Shaitaan*, works tirelessly to bring harm to us, which is why Allāh ﷻ ordered us to treat *Shaitaan* as an enemy and to wage war against him:

﴿إِنَّ ٱلشَّيۡطَٰنَ لَكُمۡ عَدُوّٞ فَٱتَّخِذُوهُ عَدُوًّاۚ إِنَّمَا يَدۡعُواْ حِزۡبَهُۥ لِيَكُونُواْ مِنۡ أَصۡحَٰبِ ٱلسَّعِيرِ ۝٦﴾

"Surely Shaitaan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire" (Qur'an 35:6)

In waging a war the goal of which is to divide Muslims, *Shaitaan* and his army use many weapons, two of them being backbiting and slandering. We should realize that backbiting and slandering entail evil consequences in this world and in the Hereafter: in this world, relationships among family, friends, and acquaintances suffer; and in the Hereafter, a severe punishment awaits the backbiter and the slanderer.

Here, we will relate only a few of the many revealed texts that warn us about the grave consequences of the aforementioned sins. Allāh ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞۖ وَلَا تَجَسَّسُواْ وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ أَيُحِبُّ أَحَدُكُمۡ أَن يَأۡكُلَ لَحۡمَ أَخِيهِ مَيۡتٗا فَكَرِهۡتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ تَوَّابٞ رَّحِيمٞ ۝١٢﴾

"And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is the One Who accepts repentance, Most Merciful" (Qur'an 49:12)

Abu Burzah Al-Aslamee ﷺ related that the Messenger of Allāh ﷺ said,

«يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الإِيمَانُ قَلْبَهُ لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنِ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعُ اللهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ»

"O group of people who have believed with their tongues, though Eemaan has not entered their hearts, do not backbite Muslims and do not follow up on their faults, for whosoever follows up on their faults, Allāh follows up on his faults. And when Allāh ﷻ follows up on his faults, He ﷻ will expose him even in his own home."[1]

When Hudhaifah ﷺ learned about a man who was spreading calumnies, he ﷺ said, "I heard the Messenger of Allāh ﷺ say,

«لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ»

"A slanderer will not enter Paradise."'[2]

Related Issue: It is permissible to backbite on six occasions only (the definition of backbiting is to say about one's brother – in his absence, of course – that which he dislikes):

1) To complain about transgression and oppression. If someone wrongs you, you may complain to the judge, police, or anyone who has authority and is able to bring justice to the person who wronged you.
2) To seek help in order to remove some evil. If you see an evil and know someone who has the authority to remove it, you may go to him and say, for instance, "So and so is perpetrating such and such evil; please go and stop

[1] Related by Abu Daawood (4880), and the wording mentioned above is from his narration, about which Al-Albaanee said, "*Hasan Saheeh.*" Imam Ahmad related it as well (19277).

[2] Related by Bukhaaree (6056), Muslim (105), Ahmad (22814), At-Tirmidhee (2026), and Abu Daawood (48719). And the wording mentioned above is from the narration of Muslim.

him." Your purpose and intention should be to eradicate the evil; otherwise (if your intention is, for instance, to put down a person you don't like), you are perpetrating a *Haram* (forbidden) deed.

3) To seek an Islamic legal ruling from a scholar. When necessary, you may go to a scholar and speak about how someone from your family - such as your brother or wife - wronged you, in order to learn from him what course of action you should take in dealing with your situation. You can, however, show more caution - which is better - yet still fulfill your purpose by saying something to the effect of, "What is your view, *Shaikh,* about a man who is in such and such situation," without saying that you are in that situation. That way, you avoid mentioning names and backbiting. Nonetheless, to specifically name to the *Muftee* (scholar who issues legal rulings) the person involved in your situation is permissible.

4) To warn and advise Muslims about evil. An instance of this occurred when scholars of *Hadeeth* would mention narrators whose narrations were not acceptable because they were known for lying or for some other fault that had a negative impact on their trustworthiness. Another example from this category is when a witness is brought before a judge: people can testify against the witness if he is known to have an untrustworthy character. And yet another example from this category is to speak to the guardian of a girl about her suitor, to inform the guardian that the suitor has some defect in character, which makes him unworthy of the girl. If you are put in such a situation, wherein you have to warn someone not to marry another person because of a defect in his character, your intention must be sincere, for many people go astray in this regard, speaking out against a prospective husband or wife not out of a sincere desire to save someone from making a bad decision, but from jealousy or bitterness or hatred. The *Shaitaan* succeeds

often in such situations, being able to convince a person that he is speaking sincerely, free from malevolent intentions, when that is not the case.

5) To warn people about someone who openly flaunts his evil, regardless of whether that evil is an innovation or a wicked deed. If someone openly drinks alcohol or if he cheats people of their rights openly and with impunity, you may warn people about him, but only about those of his evils that he performs overtly and publicly; you may not, then, mention those of his evils that he perpetrates when alone, unless any of the other five categories discussed here applies to him.

6) To identify a person. We said that the definition of backbiting is to say something about your brother - when he is not present - that he does not like. Sometimes, when you are describing a person, you may mention something about him that he doesn't like, but that you need to mention in order to make his identity clear to the person with whom you are talking, and this happens when the person you are describing is known for a physical handicap. Hence, you may say about someone, "The blind one," "The deaf one," "The cross-eyed one," or, "The mute," if your intention is to clarify the identity of the person you are talking about. Otherwise, if your intention is to belittle him, it is Haram to use a derogatory term such as those mentioned above. Similarly, if you can make clear his identity without using those terms or descriptions, it is better to avoid using them.

Scholars such as An-Nawawee have mentioned these six reasons as being justifiable reasons for backbiting; there is consensus about most of them, and they are based on authentic, well-known *Ahadeeth.*

Another Related Issue: When a slanderer brings you news about your brother, six things are required of you:

1) You must not believe him; a slanderer is an evildoer,

which makes him an untrustworthy source of news.

2) You should reproach him for his slander and try to show him the reprehensibility and vileness of his deed.

3) You should hate him for the sake of Allāh ﷻ. Allāh ﷻ hates him for being a slanderer, and you should hate him too, for a Muslim must hate he whom Allāh ﷻ hates.

4) You must not have evil thoughts about your brother who is being slandered.

5) After hearing what the slanderer said, you must not go out and spy on the person he spoke about, so as to ascertain whether what he said is true.

6) Having reproached the slanderer for the vileness of his deed, you should not commit the same vile deed yourself, even if your intention is not malevolent. Therefore you must neither pass on what he said nor say to another, 'So and so said so and so,' in which case you will become like him. Everything we mentioned here about slandering is valid when there is no overweighing Islamic benefit that requires one to speak ill about another person, for when there is such an overweighing Islamic benefit, there is no harm in saying what is necessary.[1]

6) The Prohibition Of Relating All That One Hears

The sum of all that you hear from people is made up of truths and lies; this is obvious, for the world is inhabited by both people who are truthful and people who are liars. Therefore, if a man relates all that he hears, he will inevitably end up speaking untruths, and because of his lack of care, he will be considered to be lying. Abu Hurairah ؓ related that the Messenger of Allāh ﷺ said,

«كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ»

"It is sufficient sin for a person to relate all that he hears,"

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[1] An-Nawawee expressed this ruling in Sharh Saheeh Muslim: Vol. 1 (2/93,94)

and in another narration, "A person is sufficiently considered to by lying when he relates all that he hears."[1]

7) A Warning Of The Dangers Of Lying

A lie is to give information that does not correspond to the truth. Allāh ﷻ forbade lying both in His Book and on the tongue of His Messenger ﷺ. Allāh ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾﴾

"O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds)" (Qur'an 9:119)

The implied meaning of the verse is, don't be with those who are liars. Ibn Mas'ood ﷺ reported that the Prophet ﷺ said,

«إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ عِنْدَ اللهِ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا»

"Verily, truthfulness leads to righteousness, and righteousness leads to Paradise. And a person continues to tell the truth until he is written with Allāh ﷻ as a truthful one. Verily, lying leads to wickedness, and wickedness leads to the Hellfire. And a person continues to lie until, with Allāh ﷻ (i.e., according to His Complete Knowledge), he is written as a liar."[2]

Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

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[1] Related by Muslim (5) in the *Muqaddimah* (Introduction) of his compilation, and the wording mentioned here is from his narration. Abu Daawood (4992) related it as well.

[2] Related by Bukhaaree (6094), Muslim (2607), Ahmad (3631), At-Tirmidhee (1971), Abu Daawood (4989), Ibn Maajah (46), and Ad-Daarimee (2715). And the wording mentioned above is from the narration of Bukhaaree.

"The signs of a hypocrite are three: when he speaks, he lies; when he promises, he breaks his promise; when he is trusted, he betrays his trust."[1]

A person who lies, therefore, possesses one of the characteristics of the hypocrite. In a narration related by Samarah Ibn Jundub, the Prophet ﷺ described a dream he had:

«. . . لَكِنِّي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدَيَّ فَأَخْرَجَانِي إِلَى الأَرْضِ الْمُقَدَّسَةِ، فَإِذَا رَجُلٌ جَالِسٌ وَرَجُلٌ قَائِمٌ بِيَدِهِ كُلُّوبٌ مِنْ حَدِيدٍ، - قَالَ بَعْضُ أَصْحَابِنَا عَنْ مُوسَى - إِنَّهُ يُدْخِلُ ذَلِكَ الْكَلُّوبَ فِي شِدْقِهِ حَتَّى يَبْلُغَ قَفَاهُ ثُمَّ يَفْعَلُ بِشِدْقِهِ الآخَرِ مِثْلَ ذَلِكَ وَيَلْتَئِمُ شِدْقُهُ هَذَا فَيَعُودُ فَيَصْنَعُ مِثْلَهُ. قُلْتُ: مَا هَذَا قَالاَ: انْطَلِقْ. .»

"...I saw in the night two men come to me; they took me by my hand and escorted me to the sanctified land; there before us was a man sitting down and another man standing, with hooks of iron in his hand – and some of our companions said from Moosa –and he inserts those hooks in the side of his mouth (the mouth of the person sitting down) until they reach the back of his neck; then he does the same with the other side of his mouth. Meanwhile, the other side of his mouth heals and returns [to its normal healthy state], so that he returns to it and does the same (repeating the process over and over again). I asked [the two men that accompanied me], 'What is this?' They said, 'Proceed...'"

And at the end of the *Hadeeth*, the Prophet ﷺ related that he said to the two men,

«طَوَّفْتُمَانِي اللَّيْلَةَ فَأَخْبِرَانِي عَمَّا رَأَيْتُ قَالاَ: نَعَمْ. أَمَّا الَّذِي رَأَيْتَهُ يَشُقُّ شِدْقَهُ فَكَذَّابٌ يُحَدِّثُ بِالْكَذْبَةِ فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفَاقَ فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ. . الحديث»

"You took me about tonight, so now inform me about what I

[1] Related by Bukhaaree (6095), Muslim (59), Ahmad (8470), At-Tirmidhee (2631), and An-Nassaaee (5021).

saw." They answered him, "Yes, as for the one you saw having his mouth ripped apart, he is a liar; he speaks a lie, and it is conveyed from him until it reaches the various regions [of the earth]. That (i.e., what you saw being done to him) will be done to him until the Day of Resurrection..."[1]

Related Issue: The greatest lies are to lie upon Allāh, to lie upon His Messenger ﷺ, and to lie when swearing by Allāh ﷻ in order to cheat a Muslim out of his wealth (or rights).

But what does it mean to lie upon Allāh ﷻ? One lies upon Allāh by interpreting His Speech without knowledge. Our pious predecessors avoided interpreting Allāh's Speech without knowledge, which they made evident in practice and in many of their sayings. Abu Bakr As-Siddeeq ﷺ said, "What earth will carry me and what sky will give me shade if I say about Allāh's Book that which I do not know." Masrooq said, "Be afraid of *At-Tafseer* (explaining the meaning of the Qur'an), for it is narrating from Allāh ﷻ." After relating these and other similar sayings, Ibn Taymiyyah said, "These and similar narrations from the Imams of our pious predecessors illustrate the care they took not to say in *Tafseer* that regarding which they had no knowledge. But if one speaks about something he knows - for example, a language related issue or a point from the *Shariah* - then there is no sin upon him."

And how does one lie upon the Messenger of Allāh ﷺ? One lies upon him ﷺ by fabricating a *Hadeeth* and then falsely ascribing it to the Prophet ﷺ, by claiming that the Prophet ﷺ said certain words or did a certain deed. The person who lies upon the Prophet ﷺ is promised the Hellfire. 'Alee Ibn Abee Taalib ﷺ reported that the Prophet ﷺ said,

«لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَلِجِ النَّارَ»

"Do not lie upon me, for whosoever lies upon me enters the Hellfire."[2]

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[1] Related by Bukhaaree (1386) and Ahmad (19652).

[2] Related by Bukhaaree (106), Muslim (1), Ahmad (630), At-Tirmidhee

I mentioned that taking a false oath in order to take possession of a Muslim's wealth is one of the worst forms of lying. 'Abdullah Ibn Mas'ood ﷺ reported that the Prophet ﷺ said,

«مَنْ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ يَقْتَطِعُ بِهَا مَالَ رَجُلٍ مُسْلِمٍ أَوْ قَالَ أَخِيهِ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانٌ . . .»

"Whoever swears a false oath in order to take possession of the wealth of a Muslim man...then he will meet Allāh ﷻ, and Allāh ﷻ will be angry with him..."[1]

'Abdullah Ibn 'Amr ﷺ reported that the Prophet ﷺ said,

«الْكَبَائِرُ: الإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ»

"The Kabaair (major sins) – [they are] associating partners with Allāh, undutifulness to one's parents, killing a person, and Al-Yameen Al-Ghamoos[2] *(to take a false oath in order to take possession of the wealth of one's Muslim brother)."*[3]

And it is related that Ibn Mas'ood ﷺ said, "We would consider *Al-Yameen Al-Ghamoos* a sin for which there is no atonement: it is for a man to swear upon the wealth of his brother, lying in order to take possession of it."[4]

(2660), and Ibn Maajah (31). The wording mentioned above is from Bukhaaree's narration of the *Hadeeth.*

[1] Related by Bukhaaree (6659), Muslim (138), Ahmad (3566), At-Tirmidhee (1269), Abu Daawood (3243), and Ibn Maajah (2323). And the wording mentioned above is from Bukhaaree's narration of the *Hadeeth.*

[2] *Ghamoos* is from the verb *Ghamasa,* which means to plunge or immerse. This kind of false oath is called *Ghamoos* because it plunges or immerses its perpetrator into the Hellfire.

[3] Related by Bukhaaree (6675), Ahmad (6845), At-Tirmidhee (3021), An-Nassaaee (4011), and Ad-Daarimee (2360). And the wording mentioned above is from Bukhaaree's narration of the *Hadeeth.*

[4] Ibn Hajr said, "Adam Ibn Iyaas related this in the Musnad of Sho'bah, and Ismaa'eel Al-Qaadee related it in Al-Ahkaam from Ibn Mas'ood ﷺ." (Fathul-Baaree 11/566)

Another Related Issue: Lying is permissible in three matters:

1) Bringing people together and resolving differences between them.
2) Lying during war.
3) When a man speaks to his wife or when a woman speaks to her husband (to appease him or her and to bring harmony to their relationship, by expressing a great deal of love even if one does not feel all of that love).

The basis for this ruling is the *Hadeeth* of Umm Kalthoom Bint 'Uqbah Ibn Abee Mu'eet ﷺ, in which she ﷺ said, "I heard the Messenger of Allāh ﷺ say,

«لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيْرًا أَوْ يَقُولُ خَيْرًا»

"He is not a liar who resolves differences between people, promoting goodness or saying good words."[1]

In Abu Daawood's narration, she ﷺ said, "I have not heard the Messenger of Allāh ﷺ license people to lie in anything except for three matters. The Messenger of Allāh ﷺ would say,

«لَا أَعُدُّهُ كَاذِبًا الرَّجُلُ يُصْلِحُ بَيْنَ النَّاسِ، يَقُولُ الْقَوْلَ وَلَا يُرِيدُ بِهِ إِلَّا الْإِصْلَاحَ، وَالرَّجُلُ يَقُولُ فِي الْحَرْبِ، وَالرَّجُلُ يُحَدِّثُ امْرَأَتَهُ، وَالْمَرْأَةُ تُحَدِّثُ زَوْجَهَا»

"I do not consider to be a liar a man who resolves differences between people: he who says something, intending nothing other than to bring harmony between them; a man who speaks about war; and a man who speaks to his wife or a woman who speaks to her husband (words with which he or she intends to increase the love that exists between them)."[2]

The people of knowledge disagree about the intended meaning of the *Hadeeth*. The majority of scholars hold that it is permissible to lie in the three said matters; some scholars are of the view that

[1] Related by Bukhaaree (2692)
[2] Related by Abu Daawood (4921)

the meaning of lying is not outright lying, but playing on words, whereby the literal meaning of what one says is true, though there are two possible meanings that one intends, one that is for the listener and one is a meaning that he keeps hidden in his breast. The former view, that of the majority of scholars, is the correct view in this issue.

Other *Ahadeeth* attest to Abu Daawood's narration; one example is the above-mentioned narration of Umm Kalthoom ؓ, in which the Prophet ﷺ said, "He is not a liar who resolves differences between people, promoting goodness or saying good words"; another example is the following *Hadeeth*, which is related by Jaabir Ibn 'Abdullah ؓ. In it, the Prophet ﷺ was seeking the death of Ka'ab Ibn Al-Ashraf, who had cursed the Prophet ﷺ and deceived him by breaking his promise not to help outside forces against the Muslims. Muhammad Ibn Musailamah ؓ volunteered to punish Ka'ab for his treachery, and after speaking in private with the Prophet ﷺ, he ؓ announced, "*Wa 'Annaanaa,*" which literally means 'he has burdened us and charged us with a task.' The meaning Muhammad Ibn Musailamah ؓ intended to convey to those nearby was that the Prophet ﷺ had charged him with a burdensome, boring task; he was not lying, for the Prophet ﷺ had indeed charged him with a task, but it was neither burdensome nor boring; instead, it was important and pleasing. This example relates to lying or playing on words during war or for a war-like purpose.

There is even a narration that attests to the last part of Abu Daawood's narration: about lying to one's spouse in order to appease him or her. 'Ataa Ibn Yasaar said, "A man went to the Prophet ﷺ and said, 'O Messenger of Allāh, is there sin upon me for lying to my wife?' He ﷺ said,

«لَا فَلَا يُحِبُّ اللهُ الْكَذِبَ»

'...Allāh does not love lying.'

He said, 'O Messenger of Allāh, [it was] to make peace with her and placate her soul.' The Prophet ﷺ said,

«لَا جُنَاحَ عَلَيْكَ»

"[Then] there is no sin upon you."'[1]

An-Nawawee said, "Concerning a man lying to his wife and her lying to him, what is meant is a demonstration or a show of love, a promise of what is not binding, or something similar. On the other hand, lying to deceive - when he or she is trying to withhold the other's right -is *Haram* (forbidden) by the consensus of the Muslims. And Allāh ﷻ knows best."

And Al-Albaanee said, "It is not a form of permissible lying for a man to promise his wife something when he does not intend to fulfill that promise. Nor is it permissible for him to tell her that he bought something for a certain price, telling her so in order to please her, when he really paid a lesser sum. If she were to find him out, she would begin to harbor suspicious about him, and so his lie ends up not in reconciliation, but in distrust and strife."

8) The Prohibition Of Lewdness, Obscenity, And Foul Language

Having the most complete set of manners and characteristics, the Prophet ﷺ was furthest from base and foul language. He ﷺ forbade lewdness, cursing, and all falseness in speech. Ibn Mas'ood ﷺ reported that the Prophet ﷺ said,

«لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلَا اللَّعَّانِ، وَلَا الْفَاحِشِ الْبَذِيءِ»

"The believer is not a Ta'aan (slanderer; one who attacks the honor of others through disparaging words and backbiting); nor is he a curser or [a speaker] of lewd and base language."[2]

Al-Fuhsh, the Arabic word for lewdness, can be used to signify different meanings. It can, in a general sense, mean cursing and

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[1] Al-Albaanee said in As-Saheehah, "Related by Al-Humaidee in his Musnad (# 329) (As-Silsilah, 1/817) (#498). The *Hadeeth* is Mursal, but one may refer to the said reference to see why Al-Albaanee included the narration in his As-Silsilah As-Saheehah.

[2] Related by Ahmad (3938), At-Tirmidhee (1977), and Bukhaaree in Al-Adab Al-Mufrad. The wording mentioned above is from Bukhaaree's narration, which Al-Albaanee ruled to be authentic.

lewd language, as in the *Hadeeth* of 'Abdullah Ibn 'Amr ؓ. He ؓ said, "The Prophet ﷺ was neither *Faahish* nor *Mutafaahish* (i.e., he did not curse or speak lewdly), and he ﷺ used to say, 'Verily, from the best among you is the one who is best among you in manners.'"[1]

Al-Fuhsh can also mean, transgressing the boundaries of good etiquette in conversation, a connotation of *Fuhsh* that is intended in the following *Hadeeth*. 'Aaisha ؓ said, "A group of Jews came and said, '*As-Saam* (i.e., death; however it is close in pronunciation to '*As-Salaam*,' which means peace; so they were trying to trick the Prophet ﷺ)' upon you, O Abul-Qaasim (i.e., Muhammad ﷺ).' The Prophet ﷺ answered, 'And the same upon you.' I then said to them, 'Rather, upon you *As-Saam* (death) and *Adh-Dhaam* (shame, disgrace).' The Messenger of Allāh ﷺ said,

«يَا عَائِشَةُ لَا تَكُونِي فَاحِشَةً»

"O 'Aaisha, do not be Faahishah (i.e., do not transgress the proper etiquette of conversation)."'

To this, 'Aaisha ؓ answered, "Did you not hear what they said?" He ﷺ said,

«أَوَ لَيْسَ قَدْ رَدَدْتُ عَلَيْهِمُ الَّذِي قَالُوا، قُلْتُ: وَعَلَيْكُمْ»

"And did I not return upon them what they said: I said, 'And the same upon you (i.e., if they had indeed said, 'death upon you,' instead of 'peace upon you,' I answered, 'the same upon you,' which is appropriate for either possibility, and which saves me from transgressing the boundaries of good manners in speech)."'[2]

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[1] Related by Bukhaaree (3559), Muslim (2321), Ahmad (6468), and At-Tirmidhee (1975).

[2] Related by Bukhaaree (6024), Muslim (2165), Ahmad (24330), At-Tirmidhee (2701), and Ibn Maajah (3698). The wording mentioned above is from Muslim's narration of the *Hadeeth*.

Related Issue: The Ill-Effects Of Cursing And Damning Others In One's Supplications

Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«لَا يَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَّانًا»

"A friend should not be a curser (one who curses people often)."[1]

Abu Add-Dardaa ﷺ reported that he heard the Messenger of Allāh ﷺ say,

«إِنَّ اللَّعَّانِينَ لَا يَكُونُونَ شُهَدَاءَ وَلَا شُفَعَاءَ يَوْمَ الْقِيَامَةِ»

"Verily, the cursers will neither be witnesses nor intercessors on the Day of Resurrection."[2]

Ibn 'Abbaas ﷺ related that, in the presence of the Prophet ﷺ, a man cursed the wind. The Prophet ﷺ then said,

«لَا تَلْعَنِ الرِّيحَ فَإِنَّهَا مَأْمُورَةٌ، وَإِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ»

"Do not curse the wind, for it is commanded (i.e., it is commanded by Allāh ﷻ, and does not act of its own volition). And when one curses something (or someone) that is not deserving of that, the curse returns upon him."[3]

Commenting on these narrations, An-Nawawee said, "These narrations should deter people from cursing; they inform us that the person who curses is deprived of many good qualities (i.e., he is not a true friend, and he will neither be a witness nor an intercessor on the Day of Resurrection). When one curses another

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[1] Related by Muslim (2597), Ahmad (8242), and Bukhaaree in Al-Adab Al-Mufrad (317).

[2] Related by Muslim (2598), Ahmad (26981), Abu Daawood (4907), and Bukhaaree in Al-Adab Al-Mufrad (316). The wording mentioned above is from Muslim's narration of the *Hadeeth*.

[3] Related by At-Tirmidhee (1978) and Abu Daawood (4908). And Al-Albaanee ruled it to be authentic.

in the form of an invocation, he is invoking for that person to be banished and excluded from Allāh's Mercy. The believers, by the very nature of their good manners, do not make such invocations; to the contrary, Allāh ﷻ described the believers as being people that love one another and cooperate with one another in matters of piety and righteousness. Allāh ﷻ likened them to a single structure or building, with parts of it strengthening its other parts. Believers are like a single body, and a true believer loves for his brother what he loves for himself. Therefore, when one curses his Muslim brother - which in effect means that he is invoking for him to be banished from Allāh's Mercy - he has reached the heights of hatred and evil plotting, qualities that are opposite to the mutual love and mercy I just described. A Muslim should want a disbeliever, and not his fellow Muslim, to be banished from Allāh's Mercy, which is why the Prophet ﷺ said in an authentic *Hadeeth*:

«لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ»

'Cursing a believer is like killing him.'[1]

A curser is likened to a killer in this regard: a killer cuts his victim off from worldly benefits; a curser cuts off - through his invocation - the intended target of his curses from the bliss of the Hereafter and from the Mercy of Allāh ﷻ."

Another Related Issue: One of the greatest of sins, in fact one of the gravest of major sins, is for a man to curse his parents. 'Abdullah Ibn 'Amr ﷺ related that the Messenger of Allāh ﷺ said,

«إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ»

"Verily, from the greatest of major sins is for a man to curse his parents."

It was said, "O Messenger of Allāh, and how does a man curse

[1] A portion of a *Hadeeth* related by Bukhaaree (6047), Muslim (110), and Ahmad (15950).

his parents?" He ﷺ said,

«يَسُبُّ الرَّجُلِ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ»

"A man curses the father of another man, and in return, that man curses his father and mother (so he does something that causes his parents to be cursed)."

This is the wording of Muslim's narration of the *Hadeeth*: "It is from the greatest of sins (from the major sins) for a man to curse his parents." His Companions ﷺ asked, "O Messenger of Allāh, and does a man curse his parents?" He ﷺ said,

«نَعَمْ. يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ»

"Yes, he curses the father of another man, and that man curses his father. And he curses the man's mother, and so the man curses his mother."[1]

9) The Superiority Of Refraining From Argumentation Even When You Know That You Are In The Right

The Arabic word Al-Miraa means to argue in such a way as to bring out words and meanings of hostility from one's opponent in the argument. Abu Umaamah ﷺ reported that the Messenger of Allāh ﷺ said,

«أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا، وَبِبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسُنَ خُلُقُهُ»

"I guarantee a house on the outskirts of Paradise to one who refrains from Al-Miraa, even if he is right (upon the truth in his views); a house in the center of Paradise for one who forsakes lying, even when he is joking; and a house in the highest part of Paradise for one whose manners are good."[2]

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[1] Related by Bukhaaree (5973), Muslim (90), Ahmad (6493), At-Tirmidhee (1902), and Abu Daawood (5141).

[2] Abu Daawood related it (4800), and Al-Albaanee ruled that it is *Hasan*.

We learn from the *Hadeeth* that the Prophet ﷺ guaranteed a house on the outskirts of Paradise to one who refrains from argumentation. This is because such a person avoids hurting the feelings of the person he is debating with and refrains from raising himself above him and from showing off his superiority. In another *Hadeeth,* Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«الْمِرَاءُ فِي الْقُرْآنِ كُفْرٌ»

"Al-Miraa in the Qur'an (i.e., debating about it) is disbelief (Kufr)."[1]

Jundub Ibn 'Abdullah ﷺ reported that the Prophet ﷺ said,

«اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ»

"Read the Qur'an [together] so long as your hearts are united, but when you differ, stand up from it [and conclude your study-session together]."[2]

"When you differ" can mean differences about its meanings, but it can also mean differences about reciting it. When differences of opinion regarding the Qur'an lead to evil, the Muslim is ordered to refrain from debating, and thus prevent the evil that will otherwise result.

An-Nawawee said, "As for the order to stand when people differ about the Qur'an, the scholars say that "differ" refers to either differences of views that are not permissible (i.e., when the truth is clear and there is no room for a second view) or differences that lead to what is forbidden (i.e., differences that lead to

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Refer to As-Saheehah (273). It is also related from Anas Ibn Maalik ﷺ by At-Tirmidhee (1993) and Ibn Maajah (51); but instead of "the outskirts of Paradise," their narration of the *Hadeeth* mentions, "the center of Paradise."

[1] Related by Ahmad (7789) and Abu Daawood (4603). Ibn Al-Qayyim said, *"Hasan,"* and Al-Albaanee said, *"Hasan Saheeh."*

[2] Related by Bukhaaree (5060), Muslim (2667), Ahmad (18337), and Ad-Daarimee (3359).

senseless and hostile argumentation). For example, we may not differ about the Qur'an itself (no one may come and say that a verse of the Qur'an is not really from the Qur'an) or about a meaning from the Qur'an regarding which *Ijtihaad* is not permissible (i.e., when there is a single clear view that is supported so strongly by proofs that there is no room for a second view that is inferred or reasoned out). Also, we must not differ when a debate among us leads to doubts, *Fitnah* (trials), enmity, or something similar. These kinds of differences of opinion are forbidden, but differences about secondary matters in the religion and debates among scholars about those issues - to bring out the truth - are not forbidden; rather, such debates and discussions are required and necessary and virtuous. From the era of the Companions ﷺ until the present day, Muslims agree that such differences are permissible. And Allāh ﷻ knows best."

In the above-mentioned *Hadeeth*, we are encouraged to unite and we are given a warning not to differ and, as a result, become divided. One example of debating about the Qur'an for false purposes occurs when one's opinion about a verse is contrary to its meaning as indicated by clear proofs, and when one then argues to show the validity of his interpretation.

Related Issue: Allāh ﷻ said,

﴿فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا﴾

"So debate not except with clear proof (which We have revealed to you)" (Qur'an 18:22)

In this verse, As-Sa'dee clarified, we are told not to argue and debate unless our view is based on knowledge, proof, and certainty. To argue, therefore, based on ignorance or guesswork is looked down upon, for doing so is not only a waste of time, but also unnecessarily damages the love one has in his heart for his brother. This is especially the case when the issue being debated has no real religious benefit behind it, such as the oft-occurring debate about the number of the cave people (the story of which is

related in the "*Kahf* Chapter").

10) It Is Forbidden To Lie In Order To Make Others Laugh

There is nothing wrong in making other people smile or laugh; however, some people resort to unlawful means in order to achieve that effect. So in order to make people in a gathering laugh, one might lie and make up a false story, not knowing perhaps that he has perpetrated a great sin. Mu'aawiyah Ibn Haidah ﷺ reported that he heard the Messenger of Allāh ﷺ say,

«وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ، وَيْلٌ لَهُ، وَيْلٌ لَهُ»

"Woe unto him who relates and then lies in order to make the people laugh; woe unto him! Woe unto him!"[1]

11) When Your Muslim Brother Speaks To You And Turns Around (As If To See That No One Is Around), What He Says Is A Trust With You, Which You Must Keep Secret

Jaabir Ibn 'Abdullah ﷺ reported that the Messenger of Allāh ﷺ said,

«إِذَا حَدَّثَ الرَّجُلُ بِالْحَدِيثِ ثُمَّ الْتَفَتَ فَهِيَ أَمَانَةٌ»

"When a man speaks and then turns (as if to see that no one is around), what he says is a trust (i.e., it is a trust, just as if he said outright that he was about to tell you a secret)."[2]

When a person imparts a secret to you, you are required to fulfill the trust implied by the secret and not convey it to others. So noble and considerate was the Prophet ﷺ in his manners that he considered the act of turning to one's right and left to be similar to one saying outright that he is about to impart a secret. When a person turns to his right and his left before speaking to you, he is

[1] Abu Daawood related it (4990), and Al-Albaanee ruled that his narration of the *Hadeeth* is Hasan. The others who related it are Ahmad (19519); At-Tirmidhee (2315); Ad-Daarimee (2702); and Al-Baghawee, in Sharhus-Sunnah (4131).

[2] Abu Daawood related it (4868), and Al-Albaanee ruled that it is *Hasan*. Ahmad (14644) and At-Tirmidhee (1959) related it as well.

indicating that he is afraid others will overhear his words and that he is imparting a secret to you. The act of turning to each side, then, is tantamount to his saying: "I am about to entrust you with a secret."

12) The Eldest Is Given Precedence In Speech

'Abdur-Rahmaan Ibn Sahl, Huwaisah Ibn Mas'ood, and Muhaisah Ibn Mas'ood - when these three went to the Prophet ﷺ in regard to a dispute, 'Abdur-Rahmaan, the youngest among them, began to speak. The Prophet ﷺ said to him words to the effect of,

«كَبِّرِ الْكُبْرَ»

"Let the oldest one speak [first]."[1]

The Companions ﷺ honored their elders and showed mercy to the young among them, which is perhaps why Ibn 'Umar ﷺ refrained from coming to the forefront when he was the youngest in a gathering. This occurred when the Prophet ﷺ said to his Companions ﷺ,

«أَخْبِرُونِي بِشَجَرَةٍ مَثَلُهَا مَثَلُ الْمُسْلِمِ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا، وَلَا تَحُتُّ وَرَقَهَا»

"Inform me of a tree, the example of which is the example of the Muslim. It bears its fruits at all times by the permission of its Lord, and its leaves do not wear away."

Ibn 'Umar ﷺ knew the answer to this question, for he later said, "It occurred to me that it is the date-tree, but I disliked to speak when Abu Bakr ﷺ and 'Umar ﷺ were there without any of them speaking (with the answer). The Prophet ﷺ [then] said,

«هِيَ النَّخْلَةُ»

'It is the date-tree.'

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[1] Related by Bukhaaree (6142), Muslim (1669), At-Tirmidhee (1422), An-Nassaaee (4713), Abu Daawood (4520), Ibn Maajah (2677), Ahmad (15664), Maalik (1630), and Ad-Daarimee (2353).

When I left with my father (i.e., 'Umar ﷺ), I said, 'O my father, it had occurred to me that it is the date-tree.' He said, 'What prevented you from saying it? Had you said it, that (i.e., the honor you would have earned for giving the right answer) would have been more beloved to me than such and such.'" Ibn 'Umar ﷺ then said, "The only thing that prevented me was that I saw neither you nor Abu Bakr speak, so I disliked (putting myself in a place of prominence - by speaking - before such distinguished company)." And in the narration of Muslim, he ﷺ said, "I wanted to say it, but the age[s] of those present [prevented me], so I feared speaking." And in the narration of Ahmad and Ad-Daarimee, he ﷺ said, "I looked and saw that I was the youngest one present, so I remained quiet."[1] There are other well-known narrations which show that in general, and not just in speech, the Prophet ﷺ would give precedence to the eldest person present. One example is the *Hadeeth* we mentioned earlier, in the chapter of "Entertaining Guests," in which it is related that the Prophet ﷺ gave precedence to the eldest person that was with him.

13) Do Not Interrupt Or Cut Off Someone While He Is Speaking

While we are talking - whether in the midst of a story or an explanation - we would certainly dislike it if others were to interrupt us, so we should give others the same courtesy that we expect for ourselves. The Islamic manner of not interrupting others in their speech is supported by a *Hadeeth* related by Abu Hurairah ﷺ, in which he ﷺ said, "While the Prophet ﷺ was in a gathering, speaking to the people, a Bedouin came and said, 'When is the Hour (i.e., when will this world come to an end)?' The Messenger of Allāh ﷺ continued to speak, so some people said, 'The Prophet ﷺ heard him but disliked what he said,' while others said, 'No, he heard.' When he finished speaking, the Prophet ﷺ said, 'Where...is the questioner about the Hour?' The Bedouin said, 'Here I am, O Messenger of Allāh.' He ﷺ said,

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[1] Related by Bukhaaree (6044), Muslim (2811), Ahmad (4585), At-Tirmidhee (2867), and Ad-Daarimee (282). And the wording mentioned above is from Bukhaaree's narration of the *Hadeeth*.

«فَإِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ»

"When the trust is lost, await the Hour.'

The Bedouin asked, 'And how will it be lost?' He ﷺ said,

«إِذَا وُسِّدَ الأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ»

"When the matter (i.e., positions of leadership) is entrusted to those who do not deserve it, then await the Hour.'"[1]

The portion of the *Hadeeth* that is relevant to our discussion here is Abu Hurairah's saying, "The Messenger of Allāh ﷺ continued to speak." He did not stop or allow himself to be interrupted, because the right to speak was with the person in the gathering who was already speaking - in this case, the Prophet ﷺ - and not with the questioner.

In establishing the said ruling, we can also draw upon the saying of Ibn 'Abbaas ﷺ to 'Ikrimah: "Speak to the people once a week, and if you refuse except to do otherwise, then twice; and if you want to address them even more often, then three times. And do not be the cause of people becoming bored by the Qur'an (by addressing them too often or for too long). And do not let me find you going to a people, while they are talking, and speaking to them (with a sermon), thus cutting off their talk and causing them to become bored. Instead, listen [to them and wait], and when they command [or ask] you [to address them], then speak to them while they are in a state of desiring to hear you..."[2]

14) Speak Slowly, Deliberately, And Succinctly

When you speak quickly or long-windedly, it is likely that your listeners will understand a meaning other than the one you intended for them to understand. The Prophet ﷺ spoke deliberately and succinctly; in describing his way of talking, 'Aaisha ﷺ said, "If a counter were to try to enumerate the things spoken by the Prophet ﷺ when he spoke, he would be able to do

[1] Related by Bukhaaree (59) and Ahmad (8512).

[2] Related by Bukhaaree (6337)

so (i.e., so deliberately did the Prophet ﷺ speak, for the benefit of his listeners; and so careful was he in choosing his words)." In the narration of Ahmad, she said, "The Messenger of Allāh ﷺ would not speak quickly or hastily as you do; he would pause as he spoke, so that one who heard him could memorize what he said."[1] An-Nawawee and Ibn Hajr explained these narrations, saying that the Prophet ﷺ would not speak long-windedly, nor would he ﷺ speak quickly, with one phrase or idea following immediately upon the one before it; thus he avoided confusing his listeners.

15) Speak In A Low Voice

Allāh said:

﴿وَاغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾﴾

"And lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."} (Qur'an 31:19)

In lowering your voice, you are showing good manners with people and with Allāh. Had there been any merit in the loud, harsh, shrill voice, the donkey would not be singled out with such a voice; and the baseness as well as the stupidity of the donkey is well known. To be sure, then, speaking with a loud voice is bad manners; and when one speaks in a loud, harsh voice, he shows that he has no respect for others. Ibn Zaid said, "Had speaking loudly been a noble way of utterance, Allāh would not have given that quality of voice to the ass."

16) Words And Phrases That You Should Avoid

Some people might say certain words or phrases that the *Shariah* prohibited; perhaps they don't know the ruling of saying such phrases - they represent the majority - or they know the ruling but forget. And worst of all are those who say those phrases on purpose, with full knowledge that they are perpetrating a *Haram*

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[1] The *Hadeeth*, with its different wordings, is related by Bukhaaree (3568), Muslim (2493), Ahmad (25677), At-Tirmidhee (3639), and Abu Daawood (3654).

(forbidden) deed. We cannot enumerate all of those phrases and words in this book, but we will mention at least some of them.

But before we proceed, we need to keep something in mind. Some people say that as long as one's intention is correct, it does not really matter what he says, even if he makes serious mistakes regarding religious issues. This is not true; a person should be careful to the utmost that his speech is limited to what is allowed in the *Shariah,* for one might say words that will be the cause of his destruction, though he does not perceive the implications of what he says. Here are some words and phrases that you should avoid in your speech:

a) Avoid using words which say or imply that another person is a disbeliever (*Kaafir*), an innovator in the religion (*Mubadai'*), or an evildoer (*Faasiq*), unless of course you have clear proofs to back up your claim.

The Prophet ﷺ said,

«أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا»

"Whenever any man says to his brother, 'O Kaafir (disbeliever),' then it (it meaning the reality of being a disbeliever) returns and becomes binding on one of them."[1]

And this wording is from the narration of Abu Daawood:

«أَيُّمَا رَجُلٍ مُسْلِمٍ أَكْفَرَ رَجُلًا مُسْلِمًا فَإِنْ كَانَ كَافِرًا وَإِلَّا كَانَ هُوَ الْكَافِرُ»

"Whenever any Muslim man rules that another Muslim man is a disbeliever, then either that other man is a disbeliever or else he is a disbeliever."

In this regard, there is a group of people whom Allāh ﷻ has blinded - having blinded their minds and not their eyes - a group that indiscriminately attacks the honor of other Muslims, labeling them as disbelievers, innovators, or evildoers. It is as if,

[1] Related by Bukhaaree (6104), Muslim (60), Ahmad (4673), At-Tirmidhee (2637), Abu Daawood (4687), and Maalik (1844). The exact wording used here is taken from Bukhaaree's narration of the *Hadeeth.*

in their minds, Allāh ﷻ has made such attacks a form of worship for them. Yet were we to study the ways of our pious predecessors, the likes of the Companions and the Imams that followed their guidance – such as Abu Haneefah, Maalik, Ash-Shaafi'ee, and Ahmad – we would find them to be very careful in this regard, especially when it came to calling another person a disbeliever. Unless clear proofs that allowed no room for doubt proved the disbelief of a particular person, and unless the proof was established upon him (meaning, the proof was presented to him, and he was given a chance to recant his previous view), they would not say with their tongues anything to indicate the disbelief of that person. Abu Bakrah ﷺ related that the Prophet ﷺ gave the following sermon on the day of An-Nahr:

«...فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا، لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ»

"...Verily, among yourselves your blood, wealth, and honor are inviolable, like the inviolability of this day of yours in this month of yours in this land of yours. Let the one who is present convey this to he who is absent, for perhaps the one who is present will convey to one who understands better than him this [message]."[1]

b) Avoid saying, "The people are destroyed." Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ، فَهُوَ أَشْهَلَكُهُمْ»

"When a man says, 'The people are destroyed, then he is most destroyed among them."[2]

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[1] Related by Bukhaaree (67), Muslim (1679), Ahmad (19873), and Ad-Daarimee (1916). And the wording mentioned above is taken from Bukhaaree's narration of the *Hadeeth*.

[2] Related by Muslim (2623), Ahmad (9678), Abu Daawood (4983), Maalik (1845), and Al-Bukhaaree in Al-Adab Al-Mufrad (759).

Depending on the vowel of the word destroyed (*Ahalakahum*) at the end of the *Hadeeth,* its meaning changes. If the vowel is a *Dammah,* whereby the word is pronounced, '*Ahlakuhum,*' then the word indicates the superlative, i.e., he is most destroyed among the people. However, if the vowel is a *Fathah,* whereby the word is pronounced, '*Ahlakahum,*' then the word is a verb indicating that the subject – the person who says, 'The people are destroyed' – is in effect destroying the people.

An-Nawawee said, "The scholars agree that this blame is leveled at one who says the phrase with the intention of belittling and disparaging people, while signifying his superiority over them and their miserable situation; he is so censured because he says the phrase without having knowledge of Allāh's secret in the creation (i.e., His ways, for example, regarding His Divine Decrees for the creation). The scholars also say this: but the case is altogether different when one says the phrase with a sense of sadness, sadness which results from a realization of his shortcomings and the shortcomings of people in their religious duties; to utter the said phrase with this intention in mind is okay..."

Also commenting on the *Hadeeth,* Al-Khattaabee said, "It means that a man will continually find faults in people, will persist in mentioning their faults, and will say, 'The people are wicked,' or, 'The people are destroyed,' or other similar statements – to the degree that he will be in the worst situation among them and will become the most destroyed among them, all because of his sin of attacking and vilifying them. Also, he might end up having an exaggerated opinion of himself, feeling that he is better than everyone else. And Allāh ﷻ knows best."

c) Do not take an oath by anyone other than Allāh ﷻ. It is Allāh's right to swear by whatsoever He ﷻ pleases from His creation, for He ﷻ is the Creator and the One Who has complete power and control over the universe. Man, Jinn, trees, mountains, the sky, and the earth – these and everything else is from Allāh's creation, and so He ﷻ may

> swear by anything from His creation that He ﷻ wants to swear by. Created beings, on the other hand, may swear by none but by their Creator, Allāh ﷻ. Al-Haafidh said, "The scholars have said: The secret behind the prohibition of swearing by other than Allāh ﷻ is that swearing by someone (or something) involves glorification of him; and in reality, all glory and might and power belong to Allāh ﷻ alone."

Created beings can swear by Allāh ﷻ, using one of three letters in the Arabic language, which are designated for exactly that purpose: the *Wauw*, the *Baa*, and the *Taa*. So you can say, '*Tallaahee* (By Allāh), *Billaahee* (by Allāh), or *Wallahee* (by Allāh),' or you may swear by the '*Izza* (Might, Power, and Glory) of Allāh, by His Attributes, and by His Words. One of the chapter titles of Bukhaaree's compilation is this: "Chapter: Swearing By The Glory ('*Izza*) Of Allāh, By His Attributes, And By His Words." He then related a narration from Abu Hurairah ﷺ, in which the Prophet ﷺ described a man who will remain for a certain period between Paradise and the Hellfire; he will say, 'O my Lord, turn my face away from the Hellfire; no, by Your Glory (*Wa-'Izzatuk*), I will not ask You for anything other than it."[1] Or you may take an oath by ascribing something from Allāh's creation to Him; for example, by ascribing the Ka'bah or the sky to Him, in which case you can say, '*Wa-Rabbul-Ka'bah* (and by the Lord of the Ka'bah), or, '*Wa-Rabbus-Samaa* (and by the Lord of the sky).' However, when taking an oath in this manner, you must not ascribe anything that is wicked or despicable to Allāh ﷻ, even though He is its Creator. We must adhere to the highest of manners with Allāh ﷻ, an example of which is exemplified in the Prophet's supplication,

«وَالشَّرُّ لَيْسَ إِلَيْكَ»

"And evil is not ascribed to You,"

even though Allāh ﷻ is the Creator of both good and evil. There are other phrases for taking an oath which fall under the above-

[1] Saheeh Bukhaaree: *Kitaab Al-Aiymaan Wan-Nudhoor.*

mentioned categories; here are some examples from the Prophet's Sunnah: *'Wa-Aimullah,' 'Walladhee Nafsee Biyadihee* (And by the One Who has my soul in His hand),' or, *'Laa Wa-Muqaalibil-Quloob* (No, and by the One Who turns hearts around).'[1]

Though people might take it lightly, it is a dangerous matter indeed to swear by other than Allāh ﷻ; nowadays, one hears people swearing casually by their 'dead mother,' by 'their father's grave,' or by anything or anyone else they revere and honor; however, what they must realize is that it is disbelief or *Shirk* (to associate partners with Allāh in worship) to swear by other than Allāh ﷻ. Only Allāh ﷻ is deserving of the glorification that is involved in an oath. Ibn 'Umar رضي الله عنه once heard a man say, "No, and I swear by the Ka'bah." Ibn 'Umar رضي الله عنه said, "An oath must not be taken by other than Allāh, for I indeed heard the Messenger of Allāh ﷺ say,

«مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

'Whosoever swears by other than Allāh, has disbelieved or associated partners with Allāh in worship.'"[2]

This is a general prohibition; under it falls oaths taken in the name of anyone other than Allāh ﷻ; other *Ahadeeth* are more specific, mentioning the ruling for swearing by one's father, for example; at any rate, it is permissible to swear by Allāh ﷻ only. Ibn 'Umar رضي الله عنه related that he caught up with his father, 'Umar Ibn Al-Khattaab رضي الله عنه, in a procession, and he was swearing by his father. The Messenger of Allāh ﷺ called out to them,

«أَلَا إِنَّ اللهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللهِ وَإِلَّا فَلْيَصْمُتْ»

[1] Related by Bukhaaree (6627, 6628, 6629).

[2] Related by At-Tirmidhee (1535), who said, "This *Hadeeth* is *Hasan.*" Ahmad (2036) and Abu Daawood (3251) related it as well, and Al-Albaanee ruled that it is authentic.

"Lo! Verily, Allāh ﷻ forbids you from swearing by your fathers, so whoever takes an oath, let him swear by Allāh ﷻ; otherwise, let him remain silent."[1]

Another example of a specific prohibition is found in a *Hadeeth* related by Buraidah ﷺ, in which the Messenger of Allāh ﷺ said,

«مَنْ حَلَفَ بِالأَمَانَةِ فَلَيْسَ مِنَّا»

"Whoever swears by Al-Amaanah (the trust), then he is not from us."[2]

Similarly, many people swear by the Prophet ﷺ, by life, or by someone's life; these oaths and all oaths that are taken by the name of anyone other than Allāh ﷻ are forbidden.

d) Both in the past and up until today, many a foolish person has sworn that, if something he names happens, he will divorce his wife. For example, one will say, "If I do such and such (usually mentioning some trifling matter), it becomes binding upon me to divorce my wife," or, "If I don't do such and such deed, it becomes binding upon me to divorce my wife," or, "If my wife does such and such deed, it becomes binding upon me to divorce my wife." Such an ignorant person causes the destruction of his family and wrongs his wife for no sin of hers, but instead for his idiotic sin of letting his tongue loose without considering the results of his actions. And for the most part, people make this kind of oath over a trifling matter, and even if it is not trifling, it becomes so when compared to the result of destroying one's family.

Scholars do differ, however, about one who breaks his oath and decides to keep his wife with him. The majority of scholars hold that when a person makes an oath to divorce his wife and then

[1] Related by Bukhaaree (6646), Muslim (1646), Ahmad (4534), At-Tirmidhee (1533), An-Nassaaee (3766), Abu Daawood (3249), Ibn Maajah (2094), Maalik (1037), and Ad-Daarimee (2341).

[2] Abu Daawood related it (3253) with the wording mentioned above, and Al-Albaanee ruled that his narration of the *Hadeeth* is authentic. Ahmad also related it (22471).

breaks that oath, the divorce occurs and becomes binding nonetheless. But there is another group of scholars that give this oath the same ruling as any other oath: when one breaks it, all that is binding upon him is to perform the *Kaffaaratul-Yameen* (atonement that is prescribed for people who break their oaths).

In answer to a question about this issue, Ibn 'Uthaimeen said, "It is contrary to the guidance of the Prophet ﷺ for one to make an oath that he will divorce his wife, as in these examples: "I will divorce you if you do such and such deed," or, "I will divorce you if you don't do such and such deed," or, "If you (addressing someone other than his wife) do such and such deed, my wife is divorced from me," or, "If you don't do such and such deed, my wife is divorced from me," and any other similar phrasing. There are many from the people of knowledge - or rather most of the people of knowledge - who hold that if one breaks such an oath, the divorce is binding upon him, and his wife is considered to be divorced from him. Yet the stronger view is that if one makes such an oath with the same view as other oaths are made, whereby one's intention is to encourage a person to do a specific deed, discourage him from a deed, show one's belief or disbelief, or emphasize a matter, then that oath takes the same ruling as other oaths (i.e., there is an atonement prescribed if one breaks it), for Allāh ﷻ said:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝١ قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ﴾

"O Prophet! Why do you ban (for yourself) that which Allāh has made lawful to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful. Allāh has already ordained for you (O men), the dissolution of your oaths" (Qur'an 66:1,2)

...And the Prophet ﷺ said,

«إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِىءٍ مَا نَوَى»

"Verily, deeds are only by their intentions, and for every person is only that which he intends." *So he does not intend divorce but*

instead intends an oath, in which, if he breaks it, it is sufficient for him to perform the atonement that is prescribed for oaths. And this is the stronger opinion."[1]

e) Do not say to a hypocrite, "*Sayyid* (chief, master, mister)," or "*Sayyidee* (my chief, my master)." Buraidah ﷺ related that the Messenger of Allāh ﷺ said,

«لَا تَقُولُوا لِلْمُنَافِقِ سَيِّدٌ؛ فَإِنَّهُ إِنْ يَكُ سَيِّدًا فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ»

"Do not say 'Sayyid' to a hypocrite, for even if he is a Sayyid (for example, he is the leader of a people or he owns slaves), you will have angered your Lord 'Azza Wa-Jall [by saying it to him]."[2]

"Even if he is a *Sayyid*" means, even if he is the leader of a people, an honored member of society, a person of wealth, etc. By calling a known hypocrite '*Sayyid*,' one angers Allāh ﷻ, because one is honoring and venerating a person who deserves neither honor nor veneration. And that is if the person is really a *Sayyid*; if he isn't a *Sayyid*, then one adds lying and hypocrisy to the list of his sins. Ibn Al-Atheer said, "Do not say, '*Sayyid*,' to a hypocrite, for if he really is a hypocrite, and if he really is a *Sayyid*, then [by calling him '*Sayyid*'] your situation is lower than his (i.e. you lower yourself to being lower than even a hypocrite), and Allāh ﷻ is not pleased with that for you."

f) Do not curse the time. Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«قَالَ اللهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي الأَمْرُ أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ»

"Allāh 'Azza Wa-Jall said: The son of Adam offends Me when he curses the time, for I am the time: the matter is in My Hand – I

[1] The Fataawa Of Shaikh Muhammad As-Saaleh Al-'Uthaimeen (2/796)

[2] Related by Abu Daawood (4977), and the wording mentioned above is from his narration, which Al-Albaanee ruled to be authentic; by Ahmad (22430); and by Bukhaaree, in Al-Adab Al-Mufrad (760).

make the night alter into day."[1]

And this is from the narration of Ahmad:

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللهَ عَزَّ وَجَلَّ قَالَ: أَنَا الدَّهْرُ الأَيَّامُ وَاللَّيَالِي لِي أُجَدِّدُهَا وَأُبْلِيهَا وَآتِي بِمُلُوكٍ بَعْدَ مُلُوكٍ»

"Do not curse the time, for indeed Allāh 'Azza Wa-Jall said, 'I am the time: the days and the nights are Mine – I renew them and cause them to decay (i.e., to end); and I bring kings after kings."[2]

When people would be afflicted with a calamity during pre-Islamic times – the times of ignorance – it was customary for them to curse the time; some people from this Nation – and they are few – are guilty of the same ignorance. The reason why it is prohibited to curse the time is because it involves cursing the Creator of the time, for He ﷻ is the one who makes time pass. Cursing time is prohibited, then, so that one does not, as a direct consequence, curse his Creator – and we seek protection from Allāh ﷻ.

Question: Is it permissible to say, "This is a treacherous time," or, "What a failure is the time wherein I saw you," or other similar phrases?

Answer: Ibn 'Uthaimeen – may Allāh have mercy on him – said that such phrases can be said in two different ways:

1) One says such phrases with the intention of cursing time, and that is *Haram*, for whatsoever occurs in time is from Allāh ﷻ. Therefore, when one curses time, he is in fact cursing Allāh ﷻ – and we seek refuge in Allāh ﷻ. And that is why Allāh ﷻ said in a *Qudsee Hadeeth*:

«يُؤْذِينِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي الأَمْرُ أُقَلِّبُ اللَّيْلَ

[1] Related by Bukhaaree (4826), Muslim (2246), Ahmad (7204), Abu Daawood (5274), and Maalik (1846).

[2] Related by Ahmad (10061). Commenting on this narration, Ibn Hajar said, "Its chain is authentic."

وَالنَّهَارَ»

"The son of Adam offends Me when he curses the time, for I am the time: the matter is in My Hand – I make the night alter into day."

2) One says such phrases with the intention of imparting information, of expressing the situation of a certain point in time or of a certain era. An example of this is in the following verse, wherein Allāh ﷻ relates from Loot ﷺ:

﴿وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ۝٧٧﴾

"He said: "This is a distressful day." (Qur'an 11:77)

Everyone says at some time or another, "This is a difficult day," or, "Such and such happened today," and there is no sin upon people for doing so.

But when one says, "This is a treacherous time," then that is a form of cursing that is certainly not permissible. In regards to the phrase, "What a failure is the time wherein I saw you," if one intends, "What a failure I was," or something similar, then there is nothing wrong with what he said; but if his intention is to curse the actual day or time, then he is cursing time, which is forbidden.

g) To say, "*Haraamun 'Alaik* (It is forbidden upon you)" or "*Haraamun 'Alaik An-Taf'al Kadhaa* (It is forbidden upon you to do such and such)" about matters that are not forbidden. To put these phrases in context, we must understand that it has become customary among some Arabs to use these expressions to describe commonplace occurrences, using the word "*Haraam* (forbidden)" to describe mistakes that are not forbidden in the *Shariah*. In a sporting event, for example, if a player misses an easy opportunity to score, people might say, "*Haraamun 'Alaihi* [it was Haram for him (to miss such an easy opportunity)]!" And this of course shows carelessness that is not acceptable in Islam.

It is forbidden to describe something as being *Haram* (forbidden) unless Allāh ﷻ or His Messenger ﷺ forbade it. Even if one has a good intention, he is transgressing his limits as a created being – for only Allāh ﷻ has the right to decree what is lawful and what is forbidden; furthermore, by saying such phrases, one gives the impression that something is *Haram* when it really isn't *Haram*. Therefore, it is safer for a person, in protecting his practice of the religion, to avoid such phrases. And it is feared that the one who says them falls under the ruling of this verse:

﴿وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾﴾

"And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper" (Qur'an 16:116)

In explaining this verse, Ash-Shawkaanee said, "Do not rule that something is *Haram* (unlawful) or something is *Halal* (lawful) based only on what your tongues say and not on proof."

Chapter 9

The Manners Of Eating And Drinking

Allāh ﷻ said:

﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًاۖ إِنِّي بِمَا تَعۡمَلُونَ عَلِيمٞ ٥١﴾

"O (you) Messengers! Eat of the Tayibaat [all kinds of Halal (legal) foods which Allāh has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.], and do righteous deeds. Verily! I am Well-Acquainted with what you do" (Qur'an 23:51)

And Allāh ﷻ said:

﴿كُلُواْ وَٱشۡرَبُواْ مِن رِّزۡقِ ٱللَّهِ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ٦٠﴾

"Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth" (Qur'an 2:60)

And the Messenger of Allāh ﷺ said to a boy,

«يَا غُلَامُ سَمِّ اللهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ»

"O' young boy, say Allāh's Name (before you eat), eat with your right hand, and eat from what is nearest to you."[1]

The Etiquettes Of Eating And Drinking

1) It Is Forbidden To Eat Or Drink From Any Kind Of Dish Or With Any Kind Of Utensil That Is Made From Gold Or Silver

[1] Related by Bukhaaree (5376), Muslim (2022), Ahmad (15895), Abu Daawood (3777), Ibn Maajah (3267), Maalik (1738), and Ad-Daarimee (2045). And the wording mentioned above is taken from Bukhaaree's narration of the *Hadeeth*.

Hudhaifah ﷺ reported that he heard the Prophet ﷺ say,

«لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيبَاجَ، وَلَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهِمَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الآخِرَةِ»

"Do not wear silk or Ad-Deebaaj (a kind of silk); do not drink from containers of gold and silver, and do not eat from bowls that are made from them, for they (i.e., containers and bowls made of gold and silver) are for them in this world, and for us in the Hereafter."[1]

The following *Hadeeth* contains an even severer warning: Umm Salamah ﷺ - wife of the Prophet ﷺ - reported that the Messenger of Allāh ﷺ said,

«الَّذِي يَشْرَبُ فِي إِنَاءِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ»

"The only thing that flows[2] *into the stomach of one who drinks from a container of silver is the fire of Hell."*[3]

On the grounds of these narrations, scholars agree that it is forbidden to drink from the aforementioned kinds of dishes and containers.

There is no mention of the reason behind the prohibition; nonetheless, when a Muslim learns of an authentic proof, he must follow it to the letter, and he must not embark on a desperate search for an interpretation that justifies a forbidden deed. That being said, scholars have attempted to explain the reason behind the ruling, though they don't agree on what that reason is. Some scholars say that when one eats from a bowl made of gold, he imitates tyrants and kings of foreign empires, and that is the reason for the prohibition. Other scholars maintain

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[1] Related by Bukhaaree (5426), Muslim (2067), Ahmad (22927), At-Tirmidhee (1878), An-Nassaaee (5301), Abu Daawood (3723), Ibn Maajah (3414), and Ad-Daarimee (2130).

[2] The word for flow in the narration is *Jarjara,* which means the sound that water makes when it falls inside [of something].

[3] Related by Bukhaaree (5634), Muslim (2065), Ahmad (26028), Ibn Maajah (3431), Maalik (1717), and Ad-Daarimee (2129).

that using dishes made of gold and silver is an act of arrogance and extravagance, both of which are prohibited. And yet other scholars say that using such dishes is an insult to the poor, who cannot even find food to fill their simple containers and dishes. (And perhaps all of these reasons sufficiently explain the wisdom behind the prohibition.)

Related Issue: Commenting on the phrase, "And they are for you in the Hereafter," Al-Ismaa'eelee said, "You will use them as a reward for not using them in the world, and they will not use them as a punishment for disobeying [Allāh] by using them [in this world]." Ibn Hajr pointed out that there is a similarity between this ruling and the ruling for alcohol, because it is indicated in another *Hadeeth* that those who drink it in this world will not drink it in the Hereafter, and vice-versa.

2) The Prohibition Of Eating In A Reclining Position Or When Lying Prone On One's Stomach

Abu Juhaifah ﷺ said, "I was with the Messenger of Allāh ﷺ when he said to a man that was with him, 'I do not eat while I am reclining (or leaning).'" Ibn Hajr pointed out that scholars disagree about what is meant by reclining or leaning. Some say it means to sit down in a comfortable position; others say it means to lean on one's right or left side; and yet others say it means to rest one's weight on one's left hand, which is fixed firmly on the ground. This last opinion is perhaps based on a narration that has a weak chain and is related by Ibn 'Adee. In it, the Prophet ﷺ explained that a man should not lean on his left hand while he is eating. Maalik said about resting one's weight on one's left hand, "It is a form of leaning." And commenting on this saying of Maalik, Ibn Hajr said, "This shows that Maalik disliked for one to eat in any position that might be construed as leaning or reclining, meaning that, in his view, there isn't a specific form of leaning that is disliked (but that rather all forms of leaning are disliked)."

Perhaps the reason why it is disliked to eat while one is in a reclining position is that tyrants and kings from foreign lands

would eat in that position; furthermore, it is the position of one who is saying, in his posture and not with his words, that he wants to eat a lot of food. Ibn Hajr said, "If it is established that it is disliked or contrary to what is better to eat in a reclining position, it is recommended that one who is eating sit on his knees, with his feet facing up, or with his right leg up (with his right knee pointing upwards) while he is sitting on his left leg."

The second prohibited posture during eating is for one to lie prone on one's stomach. Ibn 'Umar ﷺ said, "The Messenger of Allāh ﷺ forbade two [practices related to] eating: [he forbade] sitting at a table on which alcohol is imbibed, and [he forbade] eating while one is lying prone on his stomach."[1]

Related Issue: How did the Prophet ﷺ sit down during a meal? When the Prophet ﷺ would eat, he ﷺ would sit in the Maq'ee position (to sit on one's buttocks, with one's feet erect underneath). It is also related that he would sit down during a meal on his knees, and the bottom of his left foot would be resting against the top of his right foot, a position that showed his humility and submission to his Lord ﷻ.[2]

As for the Maq'ee position mentioned above, it is founded on a narration from Anas Ibn Maalik ﷺ, who said, 'I saw the Prophet ﷺ *Maq'eean* (the position of resting on one's buttocks, with one's feet erect underneath), eating dates."[3] And as for the second position mentioned above, 'Abdullah Ibn Busr ﷺ said, "I gave a sheep as a gift to the Prophet ﷺ, and so the Messenger of Allāh ﷺ sat down on his knees to eat. A Bedouin said, 'What is this position of sitting down?' He ﷺ said,

«إِنَّ اللهَ جَعَلَنِي عَبْدًا كَرِيمًا وَلَمْ يَجْعَلْنِي جَبَّارًا عَنِيدًا»

[1] Related by Abu Daawood (3774), and Al-Albaanee ruled that Abu Daawood's narration of the *Hadeeth* is authentic. Ibn Maajah related it as well (3370).

[2] Ibn Al-Qayyim related this in Za'ad Al-Ma'aad (4/221)

[3] Related by Muslim (2044), Ahmad (12688), Abu Daawood (3771), and Ad-Daarimee (2062).

"Verily, Allāh ﷻ has made me a noble (and good-natured) slave, and He ﷻ did not make me an obstinate tyrant."[1]

3) When It Is Time For prayer And When Food Is Being Served, Eat First And Then Pray

Anas ﷺ reported that the Prophet ﷺ said,

«إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدَءُوا بِالْعَشَاءِ»

"When dinner is laid down and the prayer Uqeemat (i.e., the Iqaamah is made and the prayer begins), then begin with dinner."[2]

Ibn 'Umar ﷺ reported that the Messenger of Allāh ﷺ said,

«إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ فَابْدَءُوا بِالْعَشَاءِ وَلَا يَعْجَلْ حَتَّى يَفْرُغَ مِنْهُ»

"When the dinner of one of you is laid down and the prayer Uqeemat (i.e., the Iqaamah is made and the prayer begins), then he should begin with dinner. And let him not rush, [but instead wait] until he finishes it (his dinner)."[3]

Whenever dinner would be served to him at the time of prayer, Ibn 'Umar ﷺ would not leave to Pray until he finished his meal. Naafai' related that Ibn 'Umar ﷺ would send him [to bring food] when he was fasting; food would be served to him while the call was being made for the *Maghrib* prayer. Then the prayer would commence. Ibn 'Umar ﷺ would hear that it had commenced, but he would not leave his dinner, nor would he rush; instead, he would wait to finish his dinner. Then he would go out and pray.

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[1] Ibn Maajah related it (3263), and the wording mentioned above is from his narration of the *Hadeeth*; Ibn Hajr gave a *Hasan* grade to its chain, and about the narration, Al-Albaanee said, "*Saheeh.*" (2658). Except for a small portion, Abu Daawood related it as well (3773).

[2] Related by Bukhaaree (674), Muslim (559), Ahmad (5772), At-Tirmidhee (354), Abu Daawood (3757), Ibn Maajah (934), and Ad-Daarimee (1281).

[3] Related by Bukhaaree (674), Muslim (559), Ahmad (5772), At-Tirmidhee (354), Abu Daawood (3757), Ibn Maajah (934), and Ad-Daarimee (1281).

Naafai' then related that Ibn 'Umar ﷺ would say, "The Prophet of Allāh ﷺ said,

«لَا تَعْجَلُوا عَنْ عَشَائِكُمْ إِذَا قُدِّمَ إِلَيْكُمْ»

"Do not rush from your dinner when it is served to you.'"[1]

You should eat first, so that, during prayer, your mind will not be preoccupied with food, and so that you can concentrate on your prayer.

Once, when Abu Hurairah ﷺ and Ibn 'Abbaas ﷺ were eating and there was roasted meat in the oven, the *Muaddhin* (Caller to prayer) wanted to make *Iqaamah* (to commence the prayer). Ibn 'Abbaas ﷺ said to him, "Do not rush, so that we do not stand with something in ourselves [being preoccupied about the meal]."[2] The ruling in this issue is not limited to dinner alone, but rather applies to any meal that a person looks forward to having. Another prohibition supports this ruling: the Prophet ﷺ forbade a person to pray when food is served and when one is fighting the urge to relieve himself (to defecate or urinate). 'Aaisha ﷺ said, "I heard the Messenger of Allāh ﷺ say,

«لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ، وَلَا هُوَ يُدَافِعُهُ الأَخْبَثَانِ»

'There is no prayer when food arrives, nor when one is pushing back Al-Akhbathaan (urine and stool).'"[3]

Related Issue: Some scholars have said, "If food is being served when the [congregational] prayer commences, then one should eat a few morsels to cut off the intensity of his hunger [, and then he should immediately go and pray]." An-Nawawee refuted this view, saying, "And the Prophet's saying,

«وَلَا يَعْجَلَنَّ حَتَّى يَفْرُغَ مِنْهُ»

"And let him not rush, but instead [wait] until he finishes it

[1] Related by Ahmad (6323).

[2] Ibn Hajr related this in Fathul-Baaree (2/189). He said that Sa'eed Ibn Mansoor and Ibn Abee Shaibah related it with a *Hasan* chain.

[3] Related by Muslim (560), Ahmad (23646), and Abu Daawood (89).

(dinner),'

proves that one should continue to eat until he completely satisfies his appetite. This is the correct view, and as for what some of our companions have interpreted - that one should eat only a few morsels to break the intensity of hunger - then that is not correct. In fact, the above-mentioned *Hadeeth* clearly disproves that view."

Question: When food is served and the [congregational] prayer commences, is it compulsory for one to eat, based on the apparent wording of the *Hadeeth*? Or does the *Hadeeth* convey a meaning of 'recommended'?

Answer: The action of Ibn 'Umar ﷺ, as related by Ahmad and others, proves that precedence should always be given to one's meal over prayer; some scholars, however, have said that the ruling depends on the individual - how intense his desire is to eat. So if a person strongly desires to eat, then it is better in his case to eat and then pray, so that he goes to prayer with a heart that is free to concentrate on worship. A saying of Abu Ad-Dardaa ﷺ expresses that meaning: "It is from the [sound religious] understanding of a person to do what he needs to do [first], so that he goes to prayer with a heart that is unoccupied."[1] I feel that the strongest opinion in this issue is the one expressed by Al-Haafidh Ibn Hajr, who said that various narrations point to the intensity of one's desire to eat as being the reason why one should eat first and then pray. So the ruling in this issue revolves on the reason why it was legislated: if the reason is applicable to a person, the ruling applies; otherwise, it doesn't. Or in other words, if one wants to eat and fears that he will be thinking about food during prayer, he should eat first; but if he isn't all that hungry and knows that he will not be thinking about food during prayer, he does not have to eat first.

4) Washing One's Hands Before And After A Meal

I know of no authentic *Hadeeth* ascribed to the Prophet ﷺ that

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[1] Bukhaaree related it *Ta'leeqan* in "The Book Of *Aadhaan*."

can provide solid grounds for the legislation of washing one's hands before one eats. Al-Baihaqee said, "The *Hadeeth* about washing one's hands after eating is *Hasan* (acceptable), but no *Hadeeth* is established about washing one's hands before eating."

Nonetheless, it is recommended to wash your hands before eating in order to remove any filth or impurities that might do harm to your health. And about the ruling for washing hands before a meal, there are two conflicting opinions related from Imam Ahmad - *Karaaha* (that it is disliked to do so) and *Istihbaab* (that it is recommended to do so). Imam Maalik elaborated, saying that the legislation of washing one's hands before eating is limited to when there is any filth or impurity on one's hands. In his *Aadaab*, Ibn Muflih took the stance that it is recommended to wash one's hands before eating, and his view is shared by a group of scholars. Nonetheless, there is latitude in this issue, and all praise is to Allāh, Lord of all that exists.

There are, on the other hand, authentic narrations related about washing one's hands after eating. For example, Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«مَنْ نَامَ وَفِي يَدِهِ غَمَرٌ وَلَمْ يَغْسِلْهُ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

> *"If one sleeps with Ghamar (the smell of meat and its sticky grease) on his hand, if he didn't wash it, and if something then afflicts him, he should blame no one save himself."*[1]

In another narration, Abu Hurairah ﷺ reported that, on one occasion, the Prophet ﷺ ate the shoulder part of a sheep, after which he rinsed his mouth, washed his hands, and then prayed.[2] And in yet another narration, Abbaan Ibn 'Uthmaan reported that 'Uthmaan Ibn 'Affaan ﷺ ate bread and meat, after which he rinsed his mouth, washed his hands, and wiped them

[1] Related by Ahmad (7515), Abu Daawood (3852), At-Tirmidhee (1860), Ibn Maajah (3297), and Ad-Daarimee (2063). Al-Albaanee ruled that Abu Daawood's narration of the *Hadeeth* is authentic.

[2] Related by Ahmad (27486) and Ibn Maajah (493). And Al-Albaanee ruled that it is authentic (498).

over his face. He then prayed without performing ablution (i.e., the act of eating did not make it required of him to renew his ablution).[1]

Related Issue: Some scholars rule that it is recommended to perform ablution (the complete ablution for prayer) before eating if one is in a state of major impurity (which occurs after one has had sexual intercourse, for example). To support this view, they cite a *Hadeeth* and an *Athar* (a narration from a Companion ﷺ). As for the *Hadeeth,* 'Aaisha ﷺ reported that whenever the Messenger of Allāh ﷺ was in a major state of impurity and he wanted to eat or sleep, he would perform the ablution that he would always perform for prayer.[2] The *Athar* they cite is related by Naafai', who said that whenever Ibn 'Umar ﷺ was in a major state of impurity and he wanted to sleep or eat, he would wash his face and his hands until his elbows. He would also pass wet hands over his head, and [only] then would he eat or sleep.[3] Ash-Shaikh Taqee-Ud-Deen Ibn Taymiyyah said, "We know of no one who says that it is recommended to perform ablution before eating, except in the case wherein a man is in a major state of impurity."

Citing the above-mentioned *Hadeeth* of 'Aaisha ﷺ, the present-day Muhaddith Al-Albaanee ruled that it is legislated to wash one's hands before eating, regardless of whether one is in a major state of impurity or not.[4] This ruling is, however, debatable for a number of reasons. First, the *Hadeeth* explains what the Prophet ﷺ would do when he wanted to sleep, eat, or drink, while being in a major state of impurity. Second, some narrations of the *Hadeeth* contain the wording 'ablution' while others contain the wording 'washed his hands,' which indicates that both actions

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[1] Related by Maalik (53)

[2] Related by Bukhaaree (286), Muslim (305), Ahmad (24193), An-Nassaaee (255), Abu Daawood (224), Ibn Maajah (584), and Ad-Daarimee (757). And the wording mentioned above is taken from Muslim's narration of the *Hadeeth.*

[3] Related by Maalik (111).

[4] Refer to As-Silsilatus-Saheehah (1/674) (390)

are permissible. In his *Haashiyah,* As-Sindee said, "That the Prophet ﷺ would, on certain occasions, wash nothing but his hands proves that it is permissible to do so [without performing the complete ablution]. And he would perform the complete ablution (based on some narrations) to achieve a complete state." Third, though the *Imams* and the *Muhaddithoon* - the likes of Maalik, Ahmad, Ibn Taymiyyah, An-Nisaaee, and others - have related the said *Hadeeth,* they did not give it the broad meaning that Al-'Allaamah Al-Albaanee did, which proves that they limited the application of the *Hadeeth* to when a person is in a state of major impurity. So the correct ruling is this: based on the said *Hadeeth,* only when one is in a major state of impurity is it legislated to perform ablution and wash one's hands before eating.

5) Mentioning Allāh's Name Before Eating Or Drinking And Praising Allāh Afterwards

It is *Sunnah* for one to say "*Bismillah* (in the name of Allāh)" before eating or drinking and to praise Allāh afterwards. Ibn Al-Qayyim pointed out that applying this *Sunnah* benefits both the body and soul. And Imam Ahmad said, "If the following four are combined in food, it becomes complete: Allāh's Name is mentioned before it is eaten; Allāh is praised after it is eaten; many hands partake of it (i.e., many people share the food); and it is procured by *Halal* (permissible) means."

When you mention Allāh's Name before eating, the *Shaitaan* is prevented from participating in the meal and from getting to the food. Hudhaifah said, "When we would be with the Prophet ﷺ, we would not place our hands [on the food] until the Messenger of Allāh ﷺ began, and placed his hand [on the food]. Once, when we were with him at a repast, a young girl came, [racing] as if she was being propelled forward. She moved to put her hand on the food, but the Messenger of Allāh ﷺ took her by the hand [and prevented her]. Then a Bedouin came, [racing] as if he was being propelled, but the Prophet ﷺ took him by his hand. Then the Messenger of Allāh ﷺ said,

«إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذْكَرَ اسْمُ اللهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهَذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ بِيَدِهَا، فَجَاءَ بِهَذَا الأَعْرَابِيِّ لِيَسْتَحِلَّ بِهِ، فَأَخَذْتُ بِيَدِهِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ يَدَهُ فِي يَدِي مَعَ يَدِهَا»

"Verily, the Shaitaan deems permissible that food over which Allāh's Name is not mentioned. And he came with this girl in order to deem it lawful through her (i.e., she did not mention Allāh's Name), so I took her by the hand. Then he (Shaitaan) came with this Bedouin in order to deem it lawful through him, so I took him by his hand. And by the One Who has my soul in His Hand, his (the Shaitaan's) hand was in my hand with her (the young girl's) hand."[1]

The phrase one pronounces to mention Allāh's name is, "*Bismillah* (In the Name of Allāh). 'Umar Ibn Salamah ﷺ said, "I was a young boy in the apartment of the Messenger of Allāh ﷺ, and my hand would move around in the plate. And so the Messenger of Allāh ﷺ said to me,

«يَا غُلَامُ سَمِّ اللهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ، فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ»

"O young boy, mention Allāh's name, eat with your right hand, and eat from what is nearest to you.' Since that time, I have continued to eat in that manner."[2]

Although this *Hadeeth* suggests that it is sufficient to say, "*Bismillah* (In the Name of Allāh)," when one is about to eat, An-Nawawee, in *Al-Adhkaar*, said that it is best to say "*Bismillahir-Rahmaanir-Raheem* (In the Name of Allāh, the Most Beneficent, the Most Merciful)." Ibn Hajr refuted that view, saying, "As for his claim that it is better [to say, 'In the Name of

[1] Related by Muslim (2017), Ahmad (22738), and Abu Daawood (3766).

[2] Related by Bukhaaree (5376), Muslim (2022), Ahmad (15895), Abu Daawood (3777), Ibn Maajah (3267), Maalik (1738), and Ad-Daarimee (2045). And the wording mentioned above is from Bukhaaree's narration of the *Hadeeth*.

Allāh, the Most Beneficent, the Most Merciful'], I have not seen any specific proof that supports it." Most narrations are worded, "mention Allāh" without the addition of "*Ar-Rahmaanir-Raheem.*" "Mention Allāh" only implies that "In the Name of Allāh" is sufficient, but At-Tabaraanee's narration explicitly states that wording. In that narration, 'Amr Ibn Salamah ﷺ reported that the Messenger of Allāh ﷺ said,

«يَا غُلَامُ إِذَا أَكَلْتَ فَقُلْ: بِسْمِ اللهِ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ»

"O young boy, if you [are about to] eat, then say, 'Bismillah.' Also, eat with your right hand, and eat from what is closest (or from what is next) to you."[1]

If one forgets to say Allāh's name before one eats but remembers while he is eating, he should say, "In the name of Allāh in its beginning and end." 'Aaisha ﷺ, the Mother of the Believers, related that the Messenger of Allāh ﷺ said,

«إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللهِ تَعَالَى، فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللهِ تَعَالَى فِي أَوَّلِهِ فَلْيَقُلْ: بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ»

"When one of you eats (i.e., before eating), then let him mention the Name of Allāh, the Exalted. If he forgets to mention the Name of Allāh, the Exalted, in the beginning of [the meal], then let him say, "In the name of Allāh in its beginning and end."

As for praising Allāh ﷻ after eating or drinking, it is a *Sunnah* practice of great merit, one that Allāh ﷻ blessed His slaves with. Anas Ibn Maalik ﷺ related that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا»

"Allāh is indeed pleased with His slave when he eats a meal and

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[1] At-Tabaraanee related it in his Mo'jim Al-Kabeer. Al-Albaanee included it in his As-Silsilatus-Saheehah and said, "This chain is authentic and it fulfills the conditions of the two Shaikhs (i.e., Bukhaaree and Muslim) (1/611) (344).

then praises Him for it, or drinks a drink and then praises Him for it."[1]

The Prophet ﷺ used various phrases on different occasions to praise Allāh ﷻ after he ate or drank; here are some of those phrases:

a) "Allāh be praised with an abundant beautiful praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise, He is our Lord."

b) "All praise is for Allāh, Who has sufficed us and quenched us, with a never-ending praise, and [we do not] deny His favors." Abu Umaamah ؓ said, "When the Prophet ﷺ would finish a meal (elsewhere he said, "When he would lift up his table"), he ﷺ would say,

«الْحَمْدُ للهِ الَّذِي كَفَانَا وَأَرْوَانَا غَيْرَ مَكْفِيٍّ وَلَا مَكْفُورٍ»

'All praise is to Allāh, Who has sufficed us and quenched us, with a never-ending praise, and [we do not] deny His favors.'

And once he ﷺ said,

«الْحَمْدُ للهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا»

"Allāh be praised with an abundant beautiful praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise, He is our Lord."[2]

c) "All praise is for Allāh who fed me this and provided it for me with neither might nor power from myself." Mu'aadh

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[1] Related by Muslim (2734), Ahmad (11562), and At-Tirmidhee (1816).

[2] Related by Bukhaaree (5459), and the wording mentioned above is from his narration of the *Hadeeth*; Ahmad (21664); At-Tirmidhee (3456); Abu Daawood (3849); Ibn Maajah (3284); Ad-Daarimee (2023); and Al-Baghawee, in Sharhus-Sunnah (2828).

Ibn Anas related from his father ﷺ that the Messenger of Allāh ﷺ said,

«مَنْ أَكَلَ طَعَامًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"Whoever eats food and then says, 'All praise is to Allāh Who fed me this and provided it for me with neither might nor power from myself,' then his previous sins are forgiven for him."[1]

d) "All praise is to Allāh, Who has fed and given drink; Who has made it easy to swallow and digest; and Who has made a way out for it." Abu Ayyoob Al-Ansaaree ﷺ said, "When the Messenger of Allāh ﷺ would eat or drink, he would say, 'All praise is to Allāh, Who has fed and given drink; Who has made it easy to swallow and digest; and Who has made a way out for it.'"[2]

e) "O Allāh, You have fed, given drink, made [Your slaves] pleased, and given life. So for You, O Allāh, is all praise for what You have given." 'Abdur-Rahmaan Ibn Jubair reported that a man who served the Messenger of Allāh ﷺ for eight years gave this account: when food would be brought before the Messenger of Allāh ﷺ, he (the person who served him for eight years) would hear him say, *'Bismillah,'* and when he finished [eating], he would hear him say,

«اللَّهُمَّ أَطْعَمْتَ وَأَسْقَيْتَ، وَأَقْنَيْتَ، وَهَدَيْتَ، وَأَحْيَيْتَ، فَلَكَ الْحَمْدُ عَلَى مَا أَعْطَيْتَ»

'O Allāh, You have fed, given drink, made [Your slaves] pleased,

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[1] At-Tirmidhee related it (3458) and said, "This *Hadeeth* is *Hasan Ghareeb*." Ibn Maajah related it too (3285), and he gave it a *'Hasan'* grade; Al-Albaanee also gave it a *'Hasan'* grade (3348).

[2] Abu Daawood related it (3851), and in grading it, Al-Albaanee said, *"Saheeh."*

and given life. So for You, O Allāh, is all praise for what You have given."'[1]

Related Issue: To reap the blessings of the above-mentioned supplications, you should use all of them, which means that it is recommended for you to alternate, now saying one of them, and now saying another. But there is an added benefit in alternating between the supplications: by alternating, you will remain conscious of the meanings of the words you are saying as you are saying them. For on the other hand, when a person does something from habit – in this case repeating the same invocation over and over again – constant repetition might lead to a decrease in concentration, whereby one will say an invocation like a machine, not reflecting on the import of the words he is uttering.

Another Related Issue: Ibn 'Abbaas ﷺ related that the Messenger of Allāh ﷺ said,

«مَنْ أَطْعَمَهُ اللهُ طَعَامًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَارْزُقْنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللهُ لَبَنًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ، فَإِنِّي لَا أَعْلَمُ مَا يُجْزِىءُ مِنَ الطَّعَامِ وَالشَّرَابِ إِلَّا اللَّبَنُ»

"Whenever Allāh ﷻ feeds food to a person, then let that person say, 'O Allāh, bless us with it and provide us with what is better than it.' And whenever Allāh gives him milk to drink, then let him say, 'O Allāh bless us with it and give us an increase from it.' For indeed, I know of nothing that suffices from food or drink except for milk."[2]

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[1] Al-Albaanee said in As-Silsilatus-Saheehah (1/111) (71), "Ahmad related it (4/62, 5/375), and Abu Ash-Shaikh also related it..." He then mentioned its chain and said, "This chain is *Saheeh;* all of its men (narrators) are trustworthy, and they are all from among the narrators of Muslim."

[2] At-Tirmidhee related it (3385) and said, "This *Hadeeth* is *Hasan.*" Ibn Maajah related it too (3322), and Al-Albaanee gave a '*Hasan*' grade to his narration of the *Hadeeth* (3385).

6) Eating And Drinking With The Right Hand, And The Prohibition Of Eating With The Left Hand

We have hitherto come across the Prophet's words to 'Umar Ibn Abee Salamah ﷺ, "O young boy, mention Allāh's name, eat with your right hand, and eat from what is next to you." In another *Hadeeth,* Jaabir Ibn 'Abdullah ﷺ reported that the Messenger of Allāh ﷺ said,

«لَا تَأْكُلُوا بِالشِّمَالِ فَإِنَّ االشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ»

"Do not eat with the left [hand], for indeed Shaitaan eats with the left [hand]."[1]

And in yet another *Hadeeth,* 'Umar ﷺ reported that the Messenger of Allāh ﷺ said,

«إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ»

"When one of you eats, then let him eat with his right [hand], and if he drinks, them let him drink with his right [hand], for verily, Shaitaan eats with his left [hand] and drinks with his left [hand]."[2]

Commenting on the ruling expressed in these narrations, Ibn Al-Jawzee said, "Since one's left hand is made for *Al-Istinjaa* (using a rock, or the equivalent today of tissue paper, to clean the affected area after one relieves himself) and for touching impurities, and since one's right hand is for handling food, it is not appropriate for one hand to do the work of the other. By using one hand for a task that is specific to the other hand, one either debases something (the right hand) of high ranking or raises something (the left hand) of low ranking. And whosoever acts contrary to

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[1] Related by Muslim (2019), Ahmad (14177), Ibn Maajah (3268), and Maalik (1711). And the wording mentioned above is from Muslim's narration of the *Hadeeth.*

[2] Related by Muslim (2019), Ahmad (4523), At-Tirmidhee (1800), Abu Daawood (3776), Maalik (1712), and Ad-Daarimee (2030).

the dictates of [this] wisdom acts in concord with *Shaitaan.*"

Even though the above-mentioned *Ahadeeth* are famous to the degree that almost every single Muslim knows at least one of them - or at least knows its ruling - some Muslims (may Allāh guide them) continue to eat with their left hands. And if you were to remind one of them, he might say something along the lines of, "Eating with my left hand has become a habit, and I feel that it will be hard to break." *Shaitaan* makes such reasoning seem pleasing to their hearts, in order to prevent them from following the *Shariah*. That one persists in eating with his left hand even after he is reminded not to proves that *Eemaan* (Faith) is deficient in his heart. Worse and more evil is one who refuses to eat with his right hand not because of the excuse just mentioned, but because of his pride and arrogance. Salamah Ibn Al-Akwa' ﷺ reported that, in the company of the Messenger of Allāh ﷺ, "A man was eating with his left hand, and so the Prophet ﷺ said,

«كُلْ بِيَمِينِكَ»

"Eat with your right [hand].'

He said, 'I am not able to.' The Prophet ﷺ answered,

«لَا اسْتَطَعْتَ مَا مَنَعَهُ إِلَّا الْكِبْرُ، فَمَا رَفَعَهَا إِلَى فِيهِ»

"May you not be able to.' Nothing prevented him other than pride, and so he [never later] lifted it to his mouth (i.e., the man's right hand became paralyzed)."

And this wording is from Ahmad's narration of the *Hadeeth*: "His right hand never thereafter reached his mouth."[1] An-Nawawee said, "This *Hadeeth* shows that it is permissible to supplicate against a person who, without having an excuse, acts contrary to a ruling of the *Shariah*. It also shows that we should order to good and forbid evil in all situations, even when it comes to eating. And finally, we learn from the *Hadeeth* that it is recommended to

[1] Related by Muslim (2021) and Ahmad (16064).

teach the manners of eating to a person when he violates one [or more] of them."

Related Issue: If one has a valid excuse - such as sickness, a recent surgery, etc. - for not eating with his right hand, then it is okay for him to eat with his left hand. And Allāh ﷻ does not charge a person with more than he can bear.

7) Eat From What Is Next Or Nearest To You

We have already mentioned 'Umar Ibn Abee Salamah's *Hadeeth;* in one of its narrations, 'Umar Ibn Abee Salamah ؓ said, "One day, I ate with the Messenger of Allāh ﷺ and I began to take meat from around the dish (i.e., from every side). The Messenger of Allāh ﷺ then said to me,

«كُلْ مِمَّا يَلِيكَ»

"Eat from what is nearest to you.'"

When a number of people are eating from the same tray or dish, and when one of them moves his hand about, whereby his hand reaches parts of the tray that the other people are eating from, he is showing bad manners. And in most cases, the others will feel disgusted by his action.

One might contest what I just said, citing the *Hadeeth* in which Anas ؓ said, "A tailor invited the Messenger of Allāh ﷺ to partake of food he had prepared. I went with the Prophet ﷺ, [and when we arrived] he (the host) proffered barley bread and broth that had *Ad-Dubaa* (squash and pumpkin) and cured meat in it. I saw the Prophet ﷺ take the *Ad-Dubaa* from all around the dish (the word used is *Qas'ah,* a dish that can accommodate ten people)."[1]

We answer such a contention by explaining that there really is no conflict between the two *Ahadeeth.* And we say what Ibn 'Abdul-

[1] Related by Bukhaaree (5436), Muslim (2041), Ahmad (12219), At-Tirmidhee (1850), Abu Daawood (3782), Maalik (1161), and Ad-Daarimee (2050). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth.*

Barr said: "Whether we are speaking about broth, gravy, or any other kind of food, if there are two or more kinds of food, it is okay to move one's hand about, [taking some from each kind,] so that one can choose from what is placed on the dish..." He then commented on the Prophet's saying, "Eat from what is nearest to you": "He ﷺ made the order to eat from what is nearest only because there was only one kind of food. And Allāh ﷻ knows best. The people of knowledge have given this explanation." This explains how the meanings of the two *Ahadeeth* are in harmony with one another, and it is Allāh ﷻ who grants success.

8) It Is Recommended To Eat From The Sides Of A Dish, And Not From Its Middle Or Upper Part

Ibn 'Abbaas ﷺ reported that the Prophet ﷺ said,

«إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلَا يَأْكُلْ مِنْ أَعْلَى الصَّفْحَةِ، وَلَكِنْ لِيَأْكُلْ مِنْ أَسْفَلِهَا فَإِنَّ الْبَرَكَةَ تَنْزِلُ مِنْ أَعْلَاهَا»

"When one of you eats, then let him not eat from the upper part of the dish, but instead let him eat from its lower part (perhaps the meaning of upper and lower in the context of gruel, for example, is this: the gruel is uniform until one puts his spoon in it; then he should continue eating from the side he took from until he reaches the bottom of the bowl or dish, instead of continually taking from the top of the gruel), for [its] blessings descend from its upper part."

And the following is Imam Ahmad's narration of the *Hadeeth*: "Eat from the sides of a dish, but do not eat from its middle, for indeed, blessings descend in its middle part."[1] The reason for the prohibition is so that the person eating is not deprived of the blessings that descend into the middle of a dish. The same applies to when a number of people are eating from the same

[1] Related by Abu Daawood (3772), and the above-mentioned wording is from his narration of the *Hadeeth*; Ahmad (2435); At-Tirmidhee (1805), who said, "This *Hadeeth* is *Hasan Saheeh*"; Ibn Maajah (3277); and Ad-Daarimee (2046).

dish: a person shows bad manners to his fellow eaters when he races to the middle of a dish before finishing the side that is nearest him; and he does wrong by greedily preferring himself over others in eating the best part of the dish (the part that has the most blessings), and Allāh ﷻ knows best.

9) It Is Recommended To Eat With Three Fingers And To Lick One's Fingers After Eating

It is from the Prophet's guidance that he would eat with three fingers and lick them after he was finished eating. Ka'ab Ibn Maalik related that his father ؓ said, "The Messenger of Allāh ﷺ would eat, using three fingers, and he would lick his hand before wiping them."[1] Here is a paraphrase of Ibn Al-Qayyim's comments on this *Hadeeth*:

The eater finds no enjoyment in eating with only one or two fingers; the going is so slow that he will only fill himself after a long time, and furthermore, the taste buds will find very little pleasure in the amount that is tasted during each mouthful. On the other extreme, a person who eats with all five fingers causes an overload on his mouth and digestive passages. By eating in a gluttonous manner and stuffing large quantities of food in one handful into the mouth, one can cause harm to his body. One's digestive system will have a hard time handling so much food at once. Furthermore, one will not thoroughly enjoy his meal. The best form of eating, therefore, is the way the Prophet ﷺ ate, and the way those who follow him eat - with three fingers.

Ibn 'Abbaas ؓ reported that the Prophet ﷺ said,

«إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا»

"When one of you eats, then let him not wipe his hand until he licks it or has it licked."

The following is from the narration of Ahmad and Abu Daawood: "Then let him not wipe his hand with a handkerchief

[1] Related by Muslim (2031), Ahmad (26626), Abu Daawood (3848), and Ad-Daarimee (2033).

until he licks it or has it licked."[1] The wisdom behind the ruling conveyed in this *Hadeeth* is explicitly mentioned in the *Hadeeth* of Jaabir Ibn 'Abdullah ﷺ: "Verily, the Prophet ﷺ ordered for fingers and the plate to be licked [after a meal], and he ﷺ said,

«لَا تَدْرُونَ فِي أَيِّهِ الْبَرَكَةُ»

"Verily, you do not know in which part of it (your food) there is blessing.""[2]

This *Hadeeth* means – and Allāh ﷻ knows best – that the meal one eats has blessings in it, but one doesn't know whether the blessings of it are in the portion he ate, the portion that remains stuck on his fingers, the pieces that remain on his plate, or the morsel that fell down. Not knowing the exact part of a meal that is blessed, he should eat every part of it and in the process avoid wasting food. In the *Hadeeth*, the Arabic word for 'blessings' is *Barakah.* In its original sense, Barakah means 'an increase, the establishment of goodness as well as its enjoyment.' What it means in the *Hadeeth* – and Allāh ﷻ knows best – is safety from disease and weakness, the nourishment derived from food, the strength one physically achieves to obey Allāh ﷻ, and many other benefits.

10) When A Morsel Of Food Falls Down, It Is Recommended To Pick It Up, To Wipe Off Anything That Attached Itself To It, And Then To Eat It

Jaabir Ibn 'Abdullah ﷺ reported that the Messenger of Allāh ﷺ said,

«إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى وَلْيَأْكُلْهَا
وَلَا يَدَعْهَا لِلشَّيْطَانِ. . الحديث»

"If a morsel belonging to one of you falls down, then let him take

[1] Related by Bukhaaree (5456), Muslim (2031), Ahmad (3224), Abu Daawood (3847), Ibn Maajah (3269), and Ad-Daarimee (2026).

[2] Related by Muslim (2033), Ahmad (13809), and Ibn Maajah (3270). And the above-mentioned wording is from Muslim's narration of the *Hadeeth.*

it, remove any filth that is on it, and eat it – and let him not leave it for the Shaitaan..."

In another narration of the *Hadeeth*, the Prophet ﷺ said,

«إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ. فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمُ اللُّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى، ثُمَّ لِيَأْكُلْهَا وَلَا يَدَعْهَا لِلشَّيْطَانِ. فَإِذَا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ تَكُونُ الْبَرَكَةُ»

"Verily, the Shaitaan is present with [each] one of you in all of his affairs; he (Shaitaan) is even present with him when he is eating. So if a morsel falls from one of you, then let him remove any filth that is on it and then eat it, and let him not leave it for the Shaitaan. And when he (i.e., one of you) finishes [eating], then let him lick his fingers, for he does not know in which part of his food there is blessings (Barakah)."[1]

Let us point out some of the lessons we can learn from this *Hadeeth*. First, the *Shaitaan* is ever present with every human being, looking not only for opportunities to inflict harm upon a person, but also for a chance to share with him his food and drink. Second, we should remove any dirt or foreign object that attaches itself to a morsel of food that falls down. Then we should eat it, realizing that we are preventing the *Shaitaan* from eating it. *Shaitaan* is our enemy, and as such, we should not only protect ourselves from him, but we should also make sure that he does not achieve any benefit through us. Third, the blessings of a meal might be in the portion that falls down on the ground, so we should pick it up and eat it, and not lose out on the chance of eating the particular part of a meal that has blessings in it. Fourth, we must believe, as the *Hadeeth* informs us, that the *Shaitaan* is always present with us; we cannot and must not, therefore, follow the way of those who use their defective minds to reason and interpret, until they end up claiming that it is not

[1] Related by Muslim (2033) and Ahmad (14218).

possible for *Shaitaan* to be with us at all times.

11) The Prohibition Of Taking Two Dates At One Time From A Tray

This prohibition does not apply to a person when he is alone, but only to a group of people, and even then with certain conditions that must be present. Sho'bah Ibn Jabalah said, "...We were afflicted with a drought, and Ibn Az-Zubair ﷺ would provide us with dates. Ibn 'Umar ﷺ would pass by us and say, 'Verily, the Messenger of Allāh ﷺ forbade us from *Al-Iqraan* (here meaning, picking up two dates from the tray or dish at the same time) unless a man among you asks permission from his brother.'"[1] Commenting on this *Hadeeth* in *Al-Mushkil,* Ibn Al-Jawzee said, "As for the ruling of the *Hadeeth,* it only applies to a group of people, [and only when] the custom is to take one date per serving. So when a person takes two [at the same time], he takes more than everyone else, and thus prefers himself to them, without having the necessary permission to do so." From the wording of the *Hadeeth,* some scholars have understood an outright prohibition, and other scholars have understood *Al-Karaahah* (i.e., that it is disliked to take two dates at the same time). An-Nawawee said that a more detailed ruling is called for. He said, "The correct ruling is one that is more detailed: if, as a group, they collectively own the dates, then it is *Haram* to take two dates at the same time unless they are satisfied with one of them doing so. How does one know that they are satisfied with that? Either they say so plainly or their situation shows that they do not mind. Regardless of how they express their satisfaction, one should know for sure or be almost sure that they do not mind him taking two dates at once. But if he has any doubts about them minding or not, it is *Haram* (forbidden) for him to pick up two dates (or more) at the same time. If the food belongs to someone other than them or to a single person among them, one need only make sure that the owner of the food does not mind. If one takes two dates at the same time without the owner

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[1] Related by Bukhaaree (2455), Muslim (2045), Ahmad (5017), At-Tirmidhee (1814), Abu Daawood (3834), and Ibn Maajah (3331).

of the food being satisfied with him doing that, then he is perpetrating a *Haram* (forbidden) deed. When a single person owns the food, it is recommended but not compulsory for one to also ask the other people present permission to take two dates at the same time. If a person owns the dates himself and is hosting others, it is not *Haram* (forbidden) for him to take two dates at the same time; but if there is only a small quantity of food, it is better for him not to take extra. When, on the other hand, there is a lot of food, it is okay for him, as the owner of the food, to take two dates at one serving. The general etiquette is to show good manners when eating and to avoid gluttony and greed; the exception to the rule is when one is in a hurry and wants to take his [fair] share quickly, so that he can attend to his other affairs."[1]

Question: Like dates, there are other kinds of foods that are customarily taken one at a time (per serving) off of a tray or dish. Do the principles of analogy then apply in this issue? Or, in other words, is it forbidden to take two portions of those kinds of foods in the same serving?

Answer: Yes, the principles of analogy do apply in this issue. Ibn Taymiyyah said, "In accordance with the principles of analogy, the ruling of *Qiraan* (taking two dates off of a tray at the same time) applies to any food that is customarily taken one piece (or one portion) at a time."

12) It Is Recommended To Wait And Not Eat Food While It Is Still Very Hot

It is related from Asmaa Bint Abu Bakr ﷺ that when she would prepare a broth, she would cover it for some time until it would stop boiling (or until it would no longer be extremely hot). After related this practice, she said, "Verily, I heard the Messenger of Allāh ﷺ say,

«إِنَّهُ أَعْظَمُ لِلْبَرَكَةِ»

[1] Sharh Muslim: vol. 7 (13/190)

"Verily, doing so allows for a greater degree of Barakah (blessings)."'[1]

Abu Hurairah ﷺ said, "Food should not be eaten until its steam goes away."[2] In *Zaad Al-Ma'aad,* Ibn Al-Qayyim said that the Prophet ﷺ would not eat food while it was intensely hot. And again, '*Barakah*' in this context means safety from harm as a result of eating, the nourishment provided by the food, and strength achieved for obeying Allāh ﷻ.

13) The Prohibition Of Finding Fault With Food Or Scorning It

Abu Hurairah ﷺ said, "The Messenger of Allāh ﷺ never found fault with food. When he desired something, he would eat it, and when he disliked something, he would [simply] leave it [without scorning it]."[3] You would be finding fault with food if you said, "Too salty," "Too little salt," "Too sour," "Too soft," "Too hard," "Not properly done," or anything similar. The reason behind the prohibition is that it is Allāh Who created food, so we should be thankful instead of finding fault with it. Furthermore, by criticizing a dish, one causes sadness and pain to enter the heart of the person who went to the trouble of preparing and cooking it. In this issue as in all other issues, the Prophet ﷺ gave a ruling that prevents sadness from entering the heart of a Muslim.

Question: Does the above-mentioned *Hadeeth* of Abu Hurairah ﷺ conflict with the *Hadeeth* in which it is mentioned that the Prophet ﷺ refused to eat lizard [meat]? And when the Prophet ﷺ said about lizard meat,

«. . . فَأَجِدُنِي أَعَافُهُ»

[1] Ad-Daarimee related it (2047), and Al-Albaanee included it in his Silsilatus-Saheehah (392). Ahmad related it as well (26418).

[2] When grading this *Hadeeth* in Irwaa Al-Ghaleel, Al-Albaanee said, "*Saheeh,*" and Al-Baihaqee related it (7/2580).

[3] Related by Bukhaaree (5409), Muslim (2064), Ahmad (9882), At-Tirmidhee (2031), Abu Daawood (3763), and Ibn Maajah (3259). And Al-Baghawee related it in Sharhus-Sunnah (2843).

"...I find myself to be repelled by it,"

or in another narration, "This is meat that I never ate," is that considered to be finding fault with food?

Answer: First, there is no contradiction between the two *Ahadeeth*. Second, what the Prophet ﷺ said about lizards is not a form of finding fault with food; instead, he ﷺ was simply explaining why he refrained from eating it, and at the same time he was making it clear that it is lawful to eat lizard meat. By saying what he said, the Prophet ﷺ was simply explaining that he was not accustomed to eating a certain kind of food, and according to the other narration, he ﷺ was giving the reason why he did not desire a specific kind of food. To say, "I do not desire to eat this kind of food," is one matter, and to find fault with food is a different matter altogether.

14) The Ruling For Drinking And Eating While Standing Up

Scholars disagree about the ruling for drinking while standing up. Their disagreement has its source in various authentic *Ahadeeth* whose meanings are apparently in conflict with one another: some *Ahadeeth* forbid the practice of drinking while standing up, while other *Ahadeeth* convey an opposite ruling. Before we move on to discuss the issue in more detail, here are some of those narrations.

First, The *Ahadeeth* that forbid the practice of drinking while standing up:

a) Anas ؓ reported that the Prophet ﷺ reproached [people] for drinking while standing up.[1]

b) Abu Sa'eed Al-Khudree ؓ said, "The Prophet ﷺ reproached [people] for the act of drinking while standing up."[2]

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[1] With different wordings, the following compilers related this *Hadeeth*: Muslim (2024), Ahmad (11775), At-Tirmidhee (1879), Abu Daawood (3717), Ibn Maajah (3424), and Ad-Daarimee (2127).

[2] Related by Muslim (2025); Ahmad (10885); and Al-Baghawee, in Sharhus-Sunnah (3045).

c) Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ فَلْيَسْتَقِىءْ»

"Let no one from you drink while he is standing up, and whosoever forgets should induce vomiting."[1]

Second, *Ahadeeth* which indicate that it is permissible to drink while standing up:

a) Ibn 'Abbaas ﷺ said, "I gave the Messenger of Allāh ﷺ some Zamzam [water] to drink, and he ﷺ drank [it] while he was standing up."[2]

b) An-Nazzaal said, "'Alee ﷺ came to Ar-Rahbaa Gate, and he ﷺ stood up and drank. He ﷺ then said, 'People hate that one of them should drink while he is standing up, but indeed, I saw the Prophet ﷺ do as you have seen me do.'" And in the narration of Ahmad: "He then said, 'What are you looking at if I drink while standing up, for indeed, I have seen the Prophet ﷺ drink while he was standing up. And if I drink, sitting down, I have indeed seen the Prophet ﷺ drink, sitting down.'"[3]

c) Ibn 'Umar ﷺ said, "During the lifetime of the Messenger of Allāh ﷺ, we would drink, standing up, and we would eat as we were moving (i.e., walking)."[4]

d) It is related from both 'Aaisha ﷺ and Sa'ad Ibn Abee

[1] Related by Muslim (2026). Ahmad related it as well (8135), but without the saying, "And whoever forgets should induce vomiting."

[2] Related by Bukhaaree (1637), Muslim (2027), Ahmad (1841), At-Tirmidhee (1882), An-Nassaaee (2964), and Ibn Maajah (3422).

[3] Related by Bukhaaree (5615), Ahmad (797), An-Nassaaee (130), and Abu Daawood (3718).

[4] Related by Ahmad (4587); Ibn Maajah (3301), and Al-Albaanee gave a '*Saheeh*' grade to Ibn Maajah's narration of the *Hadeeth* (3364); and Ad-Daarimee (2125).

> Waqqaas ﷺ that they saw nothing wrong in a person drinking while he is standing up. Also, both Ibn 'Umar and Ibn Az-Zubair ﷺ were seen drinking while they were standing up.[1]

Because of these apparently conflicting narrations, scholars disagree about the ruling of drinking while standing up. In my view, the most just view is the one here expressed by Ibn Taymiyyah: "To combine the meanings of the different *Ahadeeth*, we can assume that permissibility in this issue is limited to when there is an excuse." He then cited some of the narrations mentioned above, relating Anas's narration in its entirety: Qataadah related that Anas ﷺ said, "The Prophet ﷺ reproached [people] for drinking while standing up." Qataadah related that he and others then asked Anas ﷺ, "And what about eating?" Anas ﷺ said, "That is worse and more wicked." After relating the *Ahadeeth*, Ibn Taymiyyah went on the say, "As for the *Hadeeth* of 'Alee ﷺ, one of its narrations indicates that he was drinking *Zamzam*. Ibn 'Abbaas's *Hadeeth* is also about *Zamzam* [water]. The incident he related occurred during *Hajj*, when people make circuits around the Ka'bah and drink *Zamzam*. They would ask him for *Zamzam* to drink, but they wouldn't have a place to sit...So this and other examples (in all of them, the person who drinks while standing up has an excuse) are exceptions from the prohibition. This is common in the *Shariah*: a forbidden deed becomes permissible when there is necessity; in fact, when there is necessity, actions even more severely prohibited become permissible. If there is necessity (one fears death through starvation), one can eat and drink forbidden foods, such as *Al-Maitah* (an animal that died on its own, and not through slaughter) and blood."

15) It Is Disliked To Breath Or Blow Into A Drinking Container

One of the etiquettes of drinking is to neither breathe nor blow into a drinking container. Abu Qutaadah ﷺ related that the

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[1] Refer to Al-Muwattah (1720, 1721, 1722).

Messenger of Allāh ﷺ said,

«نَهَى أَنْ يَتَنَفَّسَ فِي الإِنَاءِ أَوْ يَنْفُخَ فِيهِ»

"When one of you drinks, then let him not breathe into the container..."[1]

And Ibn 'Abbaas ﷺ reported that the Prophet ﷺ 'prohibited the act of breathing or blowing into a [drinking] container.'[2] When one breathes into a drinking container, it is feared that the drink inside will become contaminated or, among other possibilities, that something from his nose or mouth will fall into it. And when one [continually] blows into a drinking container, the drink slowly takes on a repulsive smell as it is mixed with the breath of the person who blows into it, especially if he has bad breath.

16) When Drinking, You Should Pause Three Times In Order To Breathe; Nonetheless, It Is Still Permissible To Drink In One Go Without Pausing To Breathe

Anas Ibn Maalik ﷺ said, "The Messenger of Allāh ﷺ would [pause to] breathe three times when he would drink. And he ﷺ said, 'Doing so is more quenching, more soothing for the pain of thirst, and more beneficial and pleasant.'" Anas ﷺ said, "And so I breathe three times when I drink."[3] What does it mean to breathe three times? It means that, when you are drinking, distance your cup or glass from your mouth three times at intervals, and breathe; it does not mean to breathe into the cup or glass or bottle, for doing so is forbidden.

[1] Related by Bukhaaree (5630), Muslim (267), Ahmad (22059), At-Tirmidhee (1889), An-Nassaaee (47), and Abu Daawood (31).

[2] At-Tirmidhee related it (1888) and said, "This *Hadeeth* is *Hasan Saheeh.*" Abu Daawood related it too (3728), and Al-Albaanee gave his narration a '*Saheeh*' grade. And Ibn Maajah also related it (3429), but without the mention of breathing.

[3] Related by Bukhaaree (45631), Muslim (2028), Ahmad (11776), At-Tirmidhee (1884), Ibn Maajah (3416), and Ad-Daarimee (2120). The above-mentioned wording is from Muslim's narration of the *Hadeeth*, and neither Ibn Maajah nor At-Tirmidhee related the second part of the *Hadeeth*.

You may consume your drink at one go, without pausing to breathe, and doing so is not *Makrooh* (disliked). When Abu Sa'eed Al-Khudree ﷺ entered upon Mirwaan Ibn Al-Hakam, the latter asked, "Did you hear that the Messenger of Allāh ﷺ prohibited blowing into a drink?" Abu Sa'eed ﷺ said, "Yes, and a man said to him, 'O Messenger of Allāh, my thirst is not quenched from one swallow (i.e., from drinking continuously without breathing; hence I am forced to breathe into my drink).' The Messenger of Allāh ﷺ said to him,

«فَأَبْنِ الْقَدَحَ عَنْ فِيكَ ثُمَّ تَنَفَّسْ»

'So distance the cup from your mouth, and then breathe.'

He said, 'I then indeed see filth inside of it.' The Prophet ﷺ said,

«فَأَهْرِقْهَا»

"Then pour it out.'"[1]

Commenting on this *Hadeeth*, Imam Maalik said, "It is as though I see license being given for one to drink with only one breath if he wants (in that the Prophet ﷺ did not censure the man for saying that he would consume his drink in one big swallow). And so I see nothing wrong in drinking with one breath; the permission to do so is found in this part of the *Hadeeth*: 'my thirst is not quenched from one swallow.'" Also commenting on the *Hadeeth*, Shaikh Al-Islam said, "The *Hadeeth* proves that if a person quenches his thirst with one swallow, without the need to breathe in between swallows, then that is permissible. And I know of no one from the Imams who ruled that it is obligatory to breathe [and pause in between swallows] and that it is forbidden to drink with one breath (i.e., at one go)."

[1] Related by At-Tirmidhee (1887), who said, "This *Hadeeth* is *Hasan Saheeh*"; Ahmad (10819); Maalik (1718), and the above-mentioned wording is from his narration of the *Hadeeth*; and Ad-Daarimee (2121).

17) The Prohibition Of Drinking From The Mouth Of A Bottle Or Canteen

Abu Hurairah ﷺ said, "The Messenger of Allāh ﷺ prohibited the practice of drinking from the mouth of a *Qirbah* or a *Siqaa* (two kinds of jugs in which drinks are stored)..."[1] Ibn 'Abbaas ﷺ related the same except that he mentioned only one kind of jug – *Siqaa.*[2]

From this *Hadeeth* we learn that, instead of drinking directly from the mouth of a jug, we should pour its drink into a glass and then drink from it. Although the wording of the *Hadeeth* clearly indicates a prohibition of drinking from the mouth of a jug, scholars still disagree: some say that it is prohibited to drink directly from the mouth of a jug, but others – in fact, the majority of scholars – construe from the *Hadeeth*'s wording the meaning of *Karaahatut-Tanzeeh* (a level lower than *Haram* – forbidden – but still meaning that something is extremely disliked). And yet another group of scholars hold that the *Ahadeeth* that indicate a prohibition in this issue abrogate the ruling of permissibility; or in other words, it was permissible to drink from the mouth of a jug, but then the above-mentioned narrations abrogated that ruling.

The people of knowledge have mentioned some of the wisdoms behind the prohibition of drinking directly from the mouth of a jug, and we will mention a few of them here. First, the more people drink from and breathe into a jug, canteen, or bottle, the worse will become its smell, until it becomes so bad that one will feel aversion at the idea of drinking from it. Second, a large canteen or jug might have filth, dirt, or insects inside of it, and a person who drinks from it won't be able to notice those things, and as a result, his health might become affected. But if he pours the drink into a glass, he will be able to see the filth and remove

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[1] Related by Bukhaaree (5627), Ahmad (7113), and others.

[2] Related by Bukhaaree (5629), Ahmad (1990), At-Tirmidhee (1825), An-Nassaaee (4448), Abu Daawood (3719), Ibn Maajah (3421), and Ad-Daarimee (2117).

it. Third, a person's spit might get mixed into the drink, and others will feel disgusted as a result. Fourth, the spit and breath of the person drinking might make someone else fall ill, for it is a medically established fact that contagious diseases sometimes spread through saliva and breath.

Question: It is established in an authentic *Hadeeth* that the Prophet ﷺ drank from a hanging canteen.[1] How then can we find harmony between his action - which indicates permissibility - and his verbal prohibition?

Answer: Refuting the claim that the action abrogates the verbal prohibition in this issue, Ibn Hajr said, "In *Sharhut-Tirmidhee*, our *Shaikh* said, 'We must make a distinction between situations wherein one has no excuse - so that the prohibition stands - and situations wherein one has an excuse, such as when a canteen is hanging up, and the person who wants to drink cannot easily find a cup and is not positioned such that he can drink from his hand. When one has an excuse, it is not disliked for him to drink from the mouth of a canteen, as is the case in the aforementioned *Ahadeeth*.' This view [of our *Shaikh*] is corroborated by the fact that, in all of the *Ahadeeth* that indicate permissibility, the canteen was hanging up. [We must keep in mind that] drinking from a hanging container is more specific (thus allowing it to take a different ruling) than drinking from a container in general. Consequently, nothing in those *Ahadeeth* points to a general, comprehensive ruling of permissibility; instead, permissibility applies to that one situation only. [In finding harmony between the apparently conflicting narrations] it is better to construe some of the narrations as dealing with cases of necessity, thus bringing complete harmony between the different narrations, than to take the view of abrogation. And Allāh ﷻ knows best."[2]

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[1] The *Hadeeth* is related by At-Tirmidhee (1892) with the following wording: Kabshah Al-Ansaariyyah ؓ said, "The Messenger of Allāh ﷺ entered upon me and then drank, standing up, from the mouth of a hanging canteen..." Abu 'Eesa At-Tirmidhee said, "This *Hadeeth* is *Hasan Saheeh*." Ibn Maajah related it too (3423), and Al-Albaanee gave it a '*Saheeh*' grade.

[2] Fathul-Baaree (10/94)

18) The Person Who Is Serving Drinks To Others Should Be The Last Of Them To Drink Himself

The basis of this ruling is a long *Hadeeth* related by Qataadah ﷺ, in which he ﷺ said, "The Messenger of Allāh ﷺ began to pour and I to hand them the drink, until no one remained save me and save the Messenger of Allāh ﷺ. Then the Messenger of Allāh ﷺ poured [again] and said [to me], 'Drink,' to which I answered, 'I will not drink until you drink, O Messenger of Allāh.' He ﷺ said,

«إِنَّ سَاقِيَ الْقَوْمِ آخِرُهُمْ شُرْبًا»

'The person who gives drink to the people is (i.e., should be) the last of them to drink.'

So I drank and [then] the Messenger of Allāh ﷺ drank..."[1]

19) It Is Recommended To Talk During A Meal

In *Ihyaa Uloom Ad-Deen,* Al-Ghazaalee pointed out that we should talk during a meal so as to differ from people of foreign nations, for it customary for them to remain silent during meals.[2] And we have been ordered not to imitate non-Muslims. Ibn Muflaih related that Ishaaq Ibn Ibraaheem said, "I once had dinner with Abu 'Abdur-Rahmaan (Ahmad Ibn Hanbal) and a relative of his. When we stopped talking, he ate and continued to say, '*Alhamdulillah* (All praise is to Allāh)' and '*Bismillah* (In the Name of Allāh).' He then said, 'Eating and praising [Allāh] is better than eating and remaining silent.'" After relating this account, Ibn Muflaih said, "I found nothing related from Ahmad that explicitly conflicted with this narration, nor did I find any opposition from most of *Al-Ashaab* (scholars that followed Imam Ahmad's principles of jurisprudence). It appears that Ahmad – may Allāh have mercy on him – followed some narration in this

[1] Related by Muslim (681), Ahmad (22040), At-Tirmidhee (1894), Ibn Maajah (3434), and Ad-Daarimee (2135). Some of them related it in its full length, while others only related the portion that contains proof for the issue in question. And yet others related it both ways, in its full length and in truncated form.

[2] Refer to Ihyaa 'Uloom Ad-Deen (2/11)

regard, for it was his way and wont to search out for ways to follow [the Prophet ﷺ]."

20) Eating Together As A Group

It is recommended for people to eat together as a group, for doing so causes their food to be blessed: the more the people are that are sharing a meal, the more the blessings. Jaabir Ibn 'Abdullah ﷺ reported that he heard the Messenger of Allāh ﷺ say,

«طَعَامُ الْوَاحِدِ يَكْفِي الاِثْنَيْنِ، وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةَ، وَطَعَامُ الأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ»

"The food of one is enough for two; the food of two is enough for four; and the food of four is enough for eight."[1]

The link between a meal being blessed and people sharing a meal is more explicitly worded in this narration, which At-Tabaraanee relates from the *Hadeeth* of Ibn 'Umar ﷺ: "Eat together and do not part from one another, for indeed, the food of one is sufficient for two..." We learn from this *Hadeeth* that it is the blessings of gathering and sharing that lead to a seemingly small amount of food being sufficient for many; hence, the more the people there are that are sharing, the more blessings will there be in their meal.

Wahshee Ibn Harb related from his father, who related from his father, that the Companions of the Messenger of Allāh ﷺ said, "O Messenger of Allāh, we eat but do not become filled." He ﷺ said,

«فَلَعَلَّكُمْ تَفْتَرِقُونَ»

"Perhaps you separate from one another [when you eat]."

They said, "Yes." He ﷺ said,

«فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَاذْكُرُوا اسْمَ اللهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيهِ»

[1] Related by Muslim (2059), Ahmad (13810), At-Tirmidhee (1820), Ibn Maajah (3254), and Ad-Daarimee (2044).

"Then gather upon your food (i.e., eat together) and mention Allāh's name over it, and as a result, it will become blessed for you."[1]

21) It Is Disliked To Eat A Lot Of Food Or To Eat So Little That One's Body Weakens

Eating too much leads to many diseases, causes laziness, making one feel it heavy and burdensome to do deeds of obedience to Allāh ﷻ, and hardens a person's heart - and we seek refuge in Allāh ﷻ from all of that. The opposite way, eating too little, also weakens a person's body, making him too weak to do acts of obedience to Allāh ﷻ. The best cure and prevention is what is prescribed by the Prophet ﷺ, and were we to follow the Prophet's way, we would not, in many instances, have to pay a visit to the doctor. Miqdaam Ibn Ma'dee Karib ﷺ reported that he heard the Messenger of Allāh ﷺ say,

«مَا مَلَأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أُكُلَاتٌ يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ: فَثُلُثٌ لِطَعَامِهِ، وَثُلُثٌ لِشَرَابِهِ وَثُلُثٌ لِنَفْسِهِ»

"A human being has never filled a container that is worse than his stomach. It is sufficient for the son of Adam to have just that amount of morsels that cause his back to remain upright. But if there is no escape (i.e., he wants more), then one third for his food, one third for his drink, and one third for his breathing."[2]

We would do well to heed what some of our pious predecessors had to say about this subject. Ibn 'Abdul-Barr and others related that, one day, when 'Umar Ibn Al-Khattaab ﷺ delivered a sermon, he ﷺ said, "Beware of gluttony, for it makes one lazy from prayer and it is harmful to the body. Upon you is moderation in your food, for that will keep you further away

[1] Related by Abu Daawood (3764), and Al-Albaanee gave a '*Saheeh*' grade to his narration; Ahmad (15648); and Ibn Maajah (3286).

[2] Related by At-Tirmidhee (2380), who said, "*Hasan Saheeh*"; by Ibn Maajah (3349), and Al-Albaanee gave a '*Saheeh*' grade to his narration; and by Ahmad (16735).

from ungratefulness, healthier in your body, and stronger to do worship. And a person does not become destroyed until he prefers his desire over his religion." 'Alee ﷺ said, "The stomach is the tank of the body: liquids come into it and flow out of it. If it is healthy, liquids will flow out of it in a healthy manner, but if it is sick, liquids will flow out of it with sickness." Fudail Ibn 'Iyaadh said, "Two actions harden the heart: much talk and much eating." And it was said to Imam Ahmad, "These are the people who eat very little food." He said, "That does not impress me. I heard 'Abdur-Rahmaan Ibn Mahdee say, 'A group of people did the same and it resulted in them being cut off from obligatory duties (i.e., their bodies became so weak that they became negligent in performing obligatory duties)."

22) The Prohibition Of Sitting At A Table Upon Which Alcohol Is Imbibed

'Umar Ibn Al-Khattaab ﷺ said, "The Messenger of Allāh ﷺ forbade two kinds of eating: sitting at a table upon which alcohol is imbibed, and for a man to eat while he is lying prone on his stomach."[1] Imam Ahmad related the same with this wording: "Whosoever believes in Allāh and the Last Day, then let him not sit at a table upon which alcohol is imbibed..." Even when one doesn't drink alcohol, just by sitting with others who are drinking it, he shows his tacit acceptance and approval of their evil action. And that is the wisdom behind the prohibition.

[1] Related by Abu Daawood (3774), and Al-Albaanee gave a '*Saheeh*' grade to his narration; and by Ibn Maajah (3370), but without mention of the first part of the *Hadeeth*.

Chapter 10

The Manners Of Going To The Bathroom

Salmaan ﷺ said, "[One of] the disbelievers said to us, 'Verily, we see that your companion (the Prophet ﷺ) even teaches you how to relieve yourselves.'" Salmaan ﷺ answered him, "Yes, he forbids each of us from cleaning himself [after urinating or defecating] with his right hand and from facing the *Qiblah* [during the act of urinating or defecating]. And he prohibited the use of manure or bones [for cleaning]. And he ﷺ said,

«لَا يَسْتَنْجِي أَحَدُكُمْ بِدُونِ ثَلَاثَةِ أَحْجَارٍ»

'Let no one from you clean himself [after having a bowel movement] with less than three stones.'"[1]

The Etiquettes Of Going To The Bathroom

1) Avoid Relieving Yourself In Three Places

Mu'aadh Ibn Jabal ﷺ related that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا الْمَلَاعِنَ الثَّلَاثَ: الْبَرَازُ فِي الْمَوَارِدِ، وَقَارِعَةِ الطَّرِيقِ، وَالظِّلِّ»

[1] Related by Muslim (262), Ahmad (23191), At-Tirmidhee (16), Abu Daawood (7), An-Nassaaee (41), and Ibn Maajah (316). Some of them included this addition to their narration: "Some of the disbelievers, who were deriding him, said, 'Verily, I see that your companion even teaches you how to relieve yourselves..." In their spite and jealousy, the idol-worshippers could not bear the fact that the Prophet ﷺ came with a message that left no matter from the matters of the world and the Hereafter except that he gave some knowledge about it, which is why Abu Dharr ﷺ said, "Muhammad ﷺ left us, yet no bird moves its wings in the sky, except that it reminds us of some knowledge from him." (Related by Ahmad, 20854).

"Stay away from the three Malaa'in (its exact meaning will become clear in the following discussion): [Excreting] stool (Biraaz) in Mawaarid (pathways that lead to water], in the middle of the road, and in the shade."[1]

Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«اتَّقُوا اللَّعَّانَيْنِ»

"Beware of Al-La'aanain (again, we will discuss its exact meaning in the ensuing discussion)."

The Companions ﷺ asked, "And what are the *Al-La'aanain,* O Messenger of Allāh?" He ﷺ said,

«الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ»

"The one who relieves himself in the pathway of people or in their shade."[2]

In one *Hadeeth,* the word *Malaa'in* is used, and in the other, *Al-La'inain.* What is meant by both words? First, both words are derived from the word *La'an,* which means cursing. *La'inain,* which is in the dual form, means two matters that lead to people cursing. So the perpetrators of the actions described in the *Hadeeth* do deeds that lead to other people cursing them. *La'inain* could also mean, in a more general sense, 'cursed,' so that the meaning of the *Hadeeth* becomes, "Avoid two actions the perpetrators of which are cursed." The wisdom behind the prohibition is that, by relieving himself in the said three places, a person sullies the ground with impurities and harms believers who frequent those places for common benefits (drinking water, a path to walk on, and a shade to sit under). And it is made clear in Allāh's Book that it is forbidden to harm believers:

﴿وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا

[1] Related by Abu Daawood (26), and Al-Albaanee gave a *'Hasan'* grade to his narration; and by Ibn Maajah (328).

[2] Related by Muslim (269), Ahmad (8636), and Abu Daawood (25).

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"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (Qur'an 33:58)

Related Issue: Taking on the same ruling as shade are spots wherein the sun is especially felt during the cold days of winter. Ash-Shaikh Ibn 'Uthaimeen - may Allāh have mercy on him - said, "This is a case of clear (and unmistakable) analogy." It is forbidden for a person to relieve himself in the shade because people seek out the shade for comfort during harsh weather; it is likewise forbidden for a person to relieve himself in a spot wherein the sun's heat is especially strong during the winter, again, because people seek out that spot for comfort during harsh weather. Since there is a clear reason behind the prohibition, the prohibition applies whenever that reason is present, even if the circumstances differ in form or shape.

Another Related Issue: The aforementioned *Ahadeeth* seem to indicate that the prohibition applies to feces but not to urine, which is why, in explaining, "The one who relieves himself in the pathways of people and in their shade," An-Nawawee commented, "It means, the one who defecates in a place that people frequent or pass through." Some scholars include urine in the prohibition, and the reasons why there is a disagreement are, first, because the words used in the *Hadeeth* could be construed to mean either feces alone or feces and urine; and second, even if the intended meaning is feces alone, the question arises - is urine given the same ruling through the principles of analogy? In refuting An-Nawawee's view, Al-'Azeem Abaadee addresses both issues: "An-Nawawee's interpretation of feces only is not sound, and even had it been sound, urine would have been given the same ruling through the principles of analogy." He then went on to explain that words used in the *Hadeeth* for relieving oneself, *At-Takhallee* and *Al-Biraaz,* are comprehensive terms, covering both feces and urine. He conceded that *Biraaz* might be taken to mean feces only, but even if that is the case, then urine is given its

ruling through the principles of analogy, for like feces, urine too spoils a spot where people find shade in.

Question: It is known that when the Prophet ﷺ would relieve himself, he would seek cover - so no one would see him - under a group of date-palm trees. Given that such a group of trees surely give shade, how can we find harmony between the Prophet's action and his prohibition?

Answer: The shade under which it is forbidden to relieve oneself is the shade that people go to and sit under to protect themselves from the heat of the sun. What we understand from the Prophet's action, then, is that he would seek cover in a shade that was undesirable and that people wouldn't go to in order to find protection from the sun's heat.

2) The Prohibition Of Urinating In Stagnant Water (i.e., Water That Does Not Flow)

Jaabir ﷺ reported that the Messenger of Allāh ﷺ forbade the practice of urinating in stagnant water (i.e., in water that does not flow, such as a pond).[1] The reason behind the prohibition is evident: urine is very likely to contaminate a supply of stagnant water. If urinating in stagnant water is bad, then defecating in it is even worse. The *Hadeeth* implies that the prohibition does not apply to flowing water. An-Nawawee said, "Because of the implied meaning of the *Hadeeth*, it is not prohibited to urinate in source of water that flows and that is abundant (such as a large, flowing river)."[2]

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[1] Related by Muslim (281), Ahmad (14258), An-Nassaaee (35), and Ibn Maajah (343).

[2] Sharh Saheeh Muslim, Vol. 1 (2/152). It is true that scholars give a more detailed ruling in this issue, but I did not want to go into too much length, so I kept the discussion brief. For a more detailed ruling, refer to the explanation of Saheeh Muslim, by An-Nawawee; and the explanation of Saheeh Al-Bukhaaree, by Ibn Hajr (1/413, 414).

3) It Is Disliked To Take Into The Toilet (Or Any Place That Is Commonly Used For The Same Purpose) Anything That Has The Remembrance Of Allāh ﷻ In It

To preserve Allāh's Name from abuse and debasement, you should not take into the toilet anything that has the remembrance of Allāh ﷻ in it, unless you have a valid Islamic excuse, in which case doing so is not *Makrooh* (disliked). So for example, if, in your pocket, you have paper money that has Allāh's Name written on it, and if you are about to enter a public washroom, you most likely have no choice but to take the money with you inside. By leaving the money outside of the washroom, you might later forget, and if the door to the washroom is on the outside of a building, the money might blow away. Furthermore, if there are other people around, there is a chance of theft. All of these reasons apply to money or to anything else that has Allāh's Name written on it.

As for a *Mushaf* (copy of the Qur'an), it is, without a doubt, forbidden to take it inside of a place that is regularly used as a toilet. Scholars agree on this point, though they ruled that it is permissible to take it inside if one fears that, left outside, it will be stolen. Nonetheless, a Muslim must fear Allāh ﷻ and try his best to keep Allāh's Speech safe from debasement. He should try his best to find an alternative solution, such as giving the *Mushaf* as a trust to someone until he comes out. But if there is no alternative, then Allāh ﷻ does not charge a soul with more than it can bear.

4) The Prohibition Of Facing The *Qiblah* Or Turning One's Back To It When Using The Toilet

In regard to this issue, there a number of authentic *Ahadeeth* that seem to contradict one another, and as a result, scholars disagree in how they find harmony between them. First we will relate some of those *Ahadeeth*, and then we will discuss the scholarly views in this issue.

Abu Ayyoob Al-Ansaaree ﷺ related that the Messenger of Allāh ﷺ said,

«إِذَا أَتَى أَحَدُكُمُ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُوَلِّهَا ظَهْرَهُ شَرِّقُوا أَوْ غَرِّبُوا»

"When one of you goes to defecate, then he should neither face the Qiblah nor turn his back to it, but rather it should be to his east or west (i.e., to his left or to his right)."

Muslim and others narrated the *Hadeeth* with this wording:

«. . . فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا بِبَوْلٍ وَلَا غَائِطٍ وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا»

"...Then neither face the Qiblah nor turn your backs to it with urine or feces, but instead let it (the Qiblah) be to your east or west (to your left or right)."[1]

Waasai' Ibn Hibbaan related that 'Abdullah Ibn 'Umar ﷺ used to say, "Verily, people say that when you sit down to relieve yourself, you should face neither the *Qiblah* nor Jerusalem. One day, I climbed onto the roof of a house that belonged to us, and I saw the Messenger of Allāh ﷺ on two bricks, facing Jerusalem, while he was relieving himself..."[2] In another *Hadeeth*, Jaabir Ibn 'Abdullah ﷺ said, "The Prophet ﷺ forbade us from facing the *Qiblah* and urinating at the same time. Then, one year before he died, I saw him facing it [while he ﷺ was urinating]."[3] And in yet another narration, Mirwaan Al-Asfar related that he saw Ibn 'Umar ﷺ make his camel kneel facing the *Qiblah*; he then sat

[1] Related by Bukhaaree (144), Muslim (264), Ahmad (23003), Abu Daawood (9), An-Nassaaee (21), and Ibn Maajah (318). And the wording for the first narration mentioned above is from Bukhaaree's narration of the *Hadeeth*.

[2] Related by Bukhaaree (145), Muslim (266), Ahmad (4592), An-Nassaaee (23), Abu Daawood (12), Ibn Maajah (322), Maalik (455), and Ad-Daarimee (667). And the wording mentioned above is from Bukhaaree's narration of the *Hadeeth*.

[3] Related by At-Tirmidhee (9), who said, "*Hasan Ghareeb*"; by Abu Daawood (13), and Al-Albaanee gave a '*Hasan*' grade to his narration; by Ahmad (14458); and by Ibn Maajah (325).

down to urinate, facing it (i.e., facing his camel, so that he was also facing the *Qiblah*). Mirwaan said, "O Abu 'Abdur-Rahmaan (Ibn 'Umar), was not this practice forbidden?" Ibn 'Umar ﷺ said, "Yes, it was forbidden out in the open, but it is okay when there is something between you and the *Qiblah* to cover you (or to act as a barrier for you)."[1]

Because of the apparent contradiction between the preceding narrations, scholars disagree about whether it is permissible to relieve oneself when one is facing the *Qiblah* or turning one's back to it. Abu Ayyoob's narration indicates that, regardless of whether one is relieving himself in the desert or in a building, it is forbidden to face the *Qiblah* or to turn one's back to it. Ibn 'Umar's narration indicates that it is permissible to face the *Qiblah* when relieving oneself, if one is in a building or if something acts as a barrier between him and the *Ka'bah;* in Ibn 'Umar's case, he placed his mount between him and the *Qiblah.* On the other hand, Salmaan's *Hadeeth* indicates that the prohibition is comprehensive, applying both to wide open spaces and the insides of buildings. And finally, Jaabir's *Hadeeth* suggests that in the end, after having legislated a different ruling previously, the Prophet ﷺ ruled that it is permissible to face the *Qiblah* and relieve oneself at the same time.

There are many opinions in this issue, simply because scholars have taken different paths in finding harmony between the various narrations. And, to be sure, harmony can be struck between them. An-Nawawee said, "Scholars agree that if it is possible to find harmony between *Ahadeeth,* no one should take the path of forsaking some of them [and applying some of them only]. Rather, it is compulsory to find harmony between them and to apply them all."[2] The opinion I feel is strongest is that, in a wide open space, it is forbidden to relieve oneself while facing the *Qiblah* or turning one's back to it; but it is permissible when one is in a building or when there is a barrier between the

[1] Related by Abu Daawood (11).
[2] Sharh Muslim, Vol. 2 (3/126)

person who is relieving himself and the *Qiblah*. The Permanent Council (of scholars in Saudi Arabia) has taken this view.

5) What You Should Say And Do When You Are Entering And Leaving The Bathroom

Places wherein people relieve themselves are places of impurities and filth, and the *Shayaateen* (devils) are known to have a penchant for such places. We know that they particular like to be in bathrooms and toilets (any place wherein people relieve themselves) based on the narration of Zaid Ibn Arqam ﷺ, who related that the Messenger of Allāh ﷺ said,

«إِنَّ هَذِهِ الْحُشُوشَ مُحْتَضَرَةٌ. . . الحديث»

"Verily, these Hushoosh (places in which people relieve themselves) are attended [by devils]..."[1]

Being the enemy of man, and always looking for ways to inflict harm upon him, *Shaitaan* finds his enemy to be easy prey in washrooms. But to thwart *Shaitaan* and his evil aims, the *Shariah* came to protect the mind and body of man, legislating invocations that protect him by the order of Allāh ﷻ. In addition to invocations, the proper etiquette of entering the washroom is to lead with one's left foot. Shaikh Al-Islam said, "When actions can be carried out with the left or right side, it is an established principle in the *Shariah* that the right be given precedence if the action is noble - such as in making ablution, taking a shower, beginning with the right side in cleaning one's teeth, removing hair from one's armpit, wearing clothes, wearing shoes, combing hair, entering the *Masjid* or home, exiting the toilet, and so on. The left is given precedence in opposite situations - entering the toilet, taking off shoes, leaving the *Masjid*, [and so on]."

When you are entering the washroom, it is recommended for you to say, "*Bismillah* (In the Name of Allāh)." 'Alee Ibn Abee Taalib

[1] Related by Abu Daawood (6), and Al-Albaanee ruled that it is authentic; by Ahmad (18800); and by Ibn Maajah (296).

ﷺ reported that the Messenger of Allāh ﷺ said,

«سِتْرُ مَا بَيْنَ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ إِذَا دَخَلَ الْكَنِيفَ أَنْ يَقُولَ: بِسْمِ اللهِ»

"The private areas of the children of Adam are veiled from the Jinn if one of them (one of the children of Adam) enters Al-Kaneef (a place in which people relieve themselves) and says, 'Bismillah.'"[1]

And it is *Sunnah* to say,

«أَعُوذُ بِاللهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ»

"O Allāh, I take refuge with You from Al-Khubuthee and Al-Khabaaith (all evil and evil-doers; or, according to a different interpretation that is based on a different reading of the words, all male and female devils)."

We learn from the wording of another narration, "When one of you wants to enter *Al-Khalaa* (a place in which people relieve themselves)," that we should say the invocation before actually entering the bathroom. The toilet is a vile place; evil pervades it and devils inhabit it, so before entering it, you should seek refuge in Allāh ﷻ from both evil and devils.

As you are leaving the toilet, you should lead with your right foot, saying, "I ask You (Allāh) for forgiveness." 'Aaisha ؓ said, "When the Prophet ﷺ would come out from passing stool, he would say, "I ask You (Allāh) for forgiveness." "When the Prophet ﷺ would come out" proves that you should say the invocation after you have actually come out from the toilet, and not while you are leaving it.

Related Issue: The etiquettes mentioned above are not limited to places that are regularly used for urinating and passing stool. It is also recommended to adhere to those etiquettes when you are in a wide open space – for example, when you are out camping. As you approach the spot in which you have chosen to urinate or

[1] Related by Ibn Maajah (297), and Al-Albaanee ruled that it is authentic (245); and by At-Tirmidhee (606).

pass stool, or before you are about to sit down, say the invocation of entering the bathroom. And when you are finished, say the invocation of leaving the bathroom. An-Nawawee said, "It is agreed upon that these manners are recommended, and there is no distinction between buildings and wide open spaces. And Allāh ﷻ knows best."[1]

6) When You Relieve Yourself, Make Sure No One Can See You

The Messenger of Allāh ﷺ advised the people of his Nation to seek cover whenever they go to pass feces or urine. Whatever type of garment a person wears, he is likely to reveal some private area of his body if he relieves himself within the view of others. The *Shariah* came to preserve private areas of the body and to make sure they remain covered. Mugheerah Ibn Sho'bah ﷺ said, "I went on a journey with the Prophet ﷺ, and [during it] he ﷺ said to me, 'O Mugheerah, take the canteen,' and so I took it. The Messenger of Allāh ﷺ then went until he became hidden from me; he then relieved himself, and he had upon him a *Shaami* (ascribed to the area of Sham, Syria and surrounding areas) robe..." The following is from the narration of Muslim: "Then he ﷺ walked until he became hidden in the blackness of the night." And this is from Ahmad's narration of the *Hadeeth*: "Then we proceeded until we left the people to relieve ourselves. Next, he descended from his riding camel, and went until he became hidden from me, so that I couldn't see him..."[2] And in another narration from him, Mugheerah ﷺ said that, "When the Prophet ﷺ would go to *Al-Madhab* (one of the names of a place a person goes to in order to pass stool or urine), he would go far away [so that no one could see him]."[3]

'Abdullah Ibn Ja'far ﷺ said, "One day, the Messenger of Allāh ﷺ

[1] Sharh Muslim, Vol. 2 (4/60).

[2] Related by Bukhaaree (363), Muslim (274), Ahmad (17668), An-Nassaaee (82), Abu Daawood (151), Ibn Maajah (545), Maalik (73), and Ad-Daarimee (713).

[3] Related by Abu Daawood (1), and Al-Albaanee gave a *'Hasan Saheeh'* grade to his narration; by An-Nassaaee (17); by Ibn Maajah (331); and by Ad-Daarimee (660).

made me sit behind him [on his mount], and he secretly told me words that I will not relate to any person. And as for the things he concealed himself under or behind when relieving himself, he loved most to conceal himself behind a high mound (or sand hill or structure; basically, anything that is high) or a cluster (or garden) of date-trees..."[1] An-Nawawee said, "The point of jurisprudence one learns from this *Hadeeth* is that, when one goes to relieve himself, it is recommended for him to conceal himself behind a cluster of trees, behind a mound, in some lowland, or anything similar. What is important is that his entire body becomes hidden from the view of others. This is a *Sunnah Muakkadah* (Stressed *Sunnah*), and Allāh ﷻ knows best." Nowadays in homes and public buildings, it is no longer difficult to conceal oneself, for in homes there are doors to bathrooms, and in public washrooms, there are doors to stalls that contain toilets. All thanks and praise is to Allāh, Who has made matters easy for us.

Related Issue: If one has to pass stool or urine in open terrain, he should not raise his garment until he lowers himself to the ground, especially if there is someone who can see him. This is if one is wearing a kind of garment that can be raised, such as a *Thobe* (long one piece garment, which covers the entire body); however, if one is wearing another type of garment, he needs to be even more careful.

7) Passing Urine When Standing Or Sitting

The basic principle in this issue is that a person should be seated when he passes urine. 'Aaisha ﷺ said, "If anyone relates to you that the Messenger of Allāh ﷺ urinated while he was standing up, then don't believe him; he ﷺ would always be seated when he urinated."[2] The reason being that a person who stands up and urinates is very likely to sully his body and clothes;

[1] Related by Muslim (342), Ahmad (1747), Abu Daawood (2549), and Ibn Maajah (340).

[2] Related by An-Nassaaee (29), and Al-Albaanee gave a '*Saheeh*' grade to his narration; by At-Tirmidhee (12); and by Ibn Maajah (307).

nonetheless, if there is a need to do so, one may stand up and urinate. Hudhaifah ﷺ said, "... The Prophet ﷺ and I were walking together when we came across the *Subaatah* (public dump, where people would throw dirt and filth) of a people, and it was behind a garden. He ﷺ then stood, just as one of you stands, and passed urine. I moved away from him, but then he signaled me, and so I stood at his heels (perhaps to block him from the view of people) until he finished."[1] There is no contradiction between Hudhaifah's *Hadeeth* and 'Aaisha's saying, for the latter is taken to mean that most of the time the Messenger of Allāh ﷺ sat down to urinate; we construe that meaning simply because it is authentically established that he ﷺ stood up and urinated. Some scholars hold that the Prophet ﷺ stood up to urinate in order to make it clear that doing so is permissible; others maintain that he ﷺ was in a place wherein it was not possible for him to sit down to urinate.

Related Issue: Two conditions must be fulfilled for one to stand up and urinate:

a) He must be safe from his garment or body becoming sullied.

b) He must be safe from anyone seeing him.

Question: If one does not need to do so, may he urinate standing up?

Answer: The Permanent Council (Of Scholars In Saudi Arabia) issued this ruling: If a person urinates while he is standing up without the need to do so, he is not sinning; nonetheless, he has left what is better...and what the Prophet ﷺ did most of the time.

8) The Prohibition Of Using One's Right Hand To Clean Oneself After Passing Stool Or Urine

Whoever reflects on revealed texts is sure to find that the *Shariah* honors the right hand and foot over the left hand and foot. The *Shariah* promotes the use of one's right hand and foot for honorable purposes, and one's left hand and foot for other

[1] Related by Bukhaaree (225), Muslim (273), Ahmad (22730), At-Tirmidhee (13), An-Nassaaee (18), Abu Daawood (23), Ibn Maajah (305), and Ad-Daarimee (668).

purposes. In this regard, the Prophet ﷺ forbade Muslims from touching their private parts or cleaning themselves after passing stool or urine with their right hands. Ibn Al-Jawzee explained that there are two reasons behind these prohibitions: "First, the right hand is honorable and is above being used for ignoble tasks, which is why the right foot leads when one is exiting from the bathroom or entering the *Masjid*; and which is also why the right is used for eating, drinking, and handing objects to others. Conversely, the left hand is used for the lowly task of cleaning filth. Second, if a person were to make his right hand touch impurities, he would remember what he touched when it came time to eating with his right hand; he would feel disgusted, and he would perhaps even imagine that some specks of the impurities remained on his hand. The right hand is preserved from coming into contact with impurities, so that one can feel safe [and noble and clean] when using his right hand to eat and drink."

Abu Qataadah ؓ reported that the Prophet ﷺ said,

«إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِهِ، وَلَا يَسْتَنْجِ بِيَمِينِهِ، وَلَا يَتَنَفَّسْ فِي الإِنَاءِ»

"When one of you urinates, then let him not hold his private part with his right hand; let him not then clean himself with his right hand; and [furthermore, when he drinks,] let him not breathe into a glass (or any vessel used for drinking)."[1]

Muslim and others related the narration thus:

«لَا يُمْسِكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ وَلَا يَتَمَسَّحْ مِنَ الْخَلَاءِ بِيَمِينِهِ. . .»

"As one of you is urinating, let him not touch his private part with his right hand; and after relieving himself, let him not wipe [himself clean] with his right hand..."[2]

[1] Related by Bukhaaree (154), Muslim (267).

[2] Related by Bukhaaree (153), Muslim (267), Ahmad (18927), At-Tirmidhee (15), An-Nassaaee (24), Abu Daawood (31), Ibn Maajah (310), and Ad-Daarimee (673).

An-Nawawee said, "Scholars unanimously agree that it is forbidden to clean oneself after one passes urine or stool with his right hand, and the vast majority of scholars agree that 'prohibition' here means that it is a lowly act and a show of bad manners to use one's right hand for the said purpose, and not that the act is *Haram* (forbidden in the sense that a person is punished for violating the prohibition; so it is slightly less in its degree of wrongness than something that is '*Haram*').

Question: The *Hadeeth* explicitly mentions cleaning one's private part for urinating but not one's anus for defecating, so what is the ruling for using one's right hand to clean the area around his anus after he passes stool?

Answer: In accordance with the Islamic principles of analogy, just as it is forbidden to touch one's private part after urinating, so too is it forbidden to clean one's anus with his right hand. It seems that the Prophet ﷺ deemed it sufficient to forbid the less ignoble of the two acts, thus alluding to the prohibition of the one that is more abominable. It is appropriate that the Prophet ﷺ did not mention the more abominable act, for he ﷺ was very modest in his speech and actions; in fact, he ﷺ was, "More modest than a virgin in her *Khidr* (a screened area of a house that is allocated to a virgin)."[1] No one should counter with, "Modesty did not prevent the Prophet ﷺ from conveying the teachings of the religion," because he ﷺ did convey the ruling for this issue by mentioning the lesser wrong, thus alluding to the greater wrong. And Allāh ﷻ knows best.

Question: Talq ﷺ said, "We went to the Prophet of Allāh ﷺ, and then a man, who seemed to be a Bedouin, came to him and said, 'O Prophet of Allāh, what do you judge about a man who touches his private part after he performs *Wudoo* (ablution)?' He ﷺ said,

«هَلْ هُوَ إِلَّا مُضْغَةٌ مِنْهُ»

[1] Related by Bukhaaree (3562), Muslim (2320), Ahmad (11286), and Ibn Maajah (4180).

'Is it anything other than part of it (part of your body, i.e., just as you don't have to perform ablution when you touch any other part of your body, likewise you don't have to perform ablution when you touch your private part).''[1]

The *Hadeeth* apparently indicates that one does not have to perform ablution after one touches his private part. How then do we find harmony between this *Hadeeth* and the *Hadeeth* in which the Prophet ﷺ said,

«مَنْ مَسَّ ذَكَرَهُ فَلْيَتَوَضَّأْ»

''Whoever touches his private part, then let him perform ablution''?[2]

Answer: The Permanent Council (of Scholars in Saudi Arabia) issued this ruling: From the various opinions of scholars in this issue, the *Raajaih* view (the one that is strongest and is best supported by evidence) is the view held by the majority of scholars: that when one touches his private part, his ablution is invalidated, and so he must perform it again. This is because the *Hadeeth* ''Is it anything other than a part of you'' is weak, and so it cannot validly be said to oppose authentic narrations, narrations which indicate that when a person touches his private part, he has to perform ablution over again. Furthermore the Prophet ﷺ used the imperative when he said, ''Then let him perform ablution,'' and it is well known that the basic purpose of the imperative is to show that something is obligatory. And even if we were to suppose that Talq's narration is not weak, then it is abrogated by the *Hadeeth*, ''Whoever touches his private part, then let him perform ablution.''

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[1] Related by Abu Daawood (182); Ibn Hajr said, ''This *Hadeeth* is *Saheeh* or *Hasan* (Fathul-Baaree, 1/306). Al-Albaanee ruled that it is authentic. And these compilers related it as well: Ahmad (15857), At-Tirmidhee (85), and Ibn Maajah (483).

[2] Related by Abu Daawood (181), and Al-Albaanee gave it a '*Saheeh*' grade; by Ahmad (26749); by An-Nassaaee (163); by At-Tirmidhee (82); by Ibn Maajah (479); by Maalik (91); and by Ad-Daarimee (725).

9) *Al-Istinjaa* And *Al-Istijmaar*

Al-Istinjaa is to clean the area that is affected by stool with water; *Al-Istijmaar* is to clean the affected area with stones (or anything that acts as a substitute, such as tissue paper), and the two terms may, in certain circumstances, be used interchangeably.

One of the many beautiful aspects of the *Shariah* is that it came to make people's affairs easy for them and to remove hardship from them. Allāh ﷻ said:

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

"Allāh intends for you ease, and He does not want to make things difficult for you." (Qur'an 2:185)

Concerning the issue in question, Allāh ﷻ has made matters easy for His slaves by allowing them to use stones or any clean substitute, such as paper or tissue paper, to clean themselves after they finish passing stool or urine; such objects are alternatives to water for the purpose of purifying affected areas. To be sure, this makes matters easy, for one is not able to use water in all situations.

Abu Hurairah ﷺ said, "I followed the Prophet ﷺ and he went to relieve himself. He did not turn around, and I approached him. Then he ﷺ said,

«ابْغِنِي أَحْجَارًا أَسْتَنْفِضْ بِهَا - أَوْ نَحْوَهُ - وَلَا تَأْتِنِي بِعَظْمٍ وَلَا رَوْثٍ»

"Search out for stones, I will purify myself with them,' – or he ﷺ said something similar. [Then he ﷺ said,] 'And do not bring me any bones or manure.'

Then, with the side of my garment, I brought stones to him, and I placed them at his side. I turned away from him, and when he finished, he used them [to purify himself]."[1]

Related Issue: After passing stool or urine, one can purify himself with water alone, with stones alone, or with water and stones (when I say stones, I am referring to alternatives, such as

[1] Related by Bukhaaree (155).

toilet paper, as well) together. As for the first and second ways of purification, authentic narrations establish them. As for the third way, I do not know of any narration from the Prophet ﷺ that establishes it; nonetheless, if we look at the end result, there is no doubt that one achieves a greater degree of purification by using stones and water together.[1]

10) It Is Disliked To Perform *Istijmaar* With Bones Or Manure

Although Allāh ﷻ, upon the tongue of His Prophet ﷺ, permitted the use of stones and other pure objects as alternatives to water for purification, He ﷻ forbade the use of manure and bones. Perhaps these two objects are not suited for the purpose of purification, and that is the reason behind the prohibition; or perhaps there is another reason for the prohibition that we do not know about, in which case simple, unquestioning obedience is required from us. Once, when the Prophet ﷺ was relieving himself, 'Abdullah Ibn Mas'ood ؓ was nearby. 'Abdullah ؓ later related, "The Prophet ﷺ went to *Al-Ghaait* (a place prepared as a toilet) and he ordered me to bring him three stones, but I only found two stones, and though I searched for a third, I couldn't find one. So I took [a piece] of manure, and I went with what I had to the Prophet ﷺ. He ﷺ took the two stones and cast away the manure. And he ﷺ said,

«هَذِهِ رِكْسٌ»

"This is impure.""[2]

In the hitherto related *Hadeeth* of Abu Hurairah ؓ, the Prophet ﷺ said to him,

«ابْغِنِي أَحْجَارًا أَسْتَنْفِضْ بِهَا وَلَا تَأْتِنِي بِعَظْمٍ وَلَا رَوْثَةٍ»

"Search out for stones, I will purify myself with them, and do not come to me with bones or manure."

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[1] Ibn 'Uthaimeen said this in Ash-Sharh Al-Mumtai' (1/105).

[2] Related by Bukhaaree (156), Ahmad (3677), At-Tirmidhee (17), An-Nassaaee (42), and Ibn Maajah (314).

Abu Hurairah ﷺ later related, "Then I said, 'What is the problem with bones and manure?' He ﷺ said,

«هُمَا مِنْ طَعَامِ الْجِنِّ»

'They are the food of Jinns.'

A delegation of Jinns from *Naseebeen* - and good indeed are those Jinns - came to me and asked me for provision, and so I invoked Allāh ﷻ for them - that they should never pass by any bones or manure except that they should find food upon them."[1] This narration makes clear the reason why it is forbidden to purify oneself with either bones or manure.

Related Issue: Based on the above-mentioned ruling for the food of Jinn, it is also forbidden to perform *Al-Istinjaa* or *Al-Istijmaar* with the food of human beings. Similarly, it is forbidden to perform *Al-Istinjaa* or *Al-Istijmaar* with honored paper, such as paper on which religious knowledge is written, for that paper is likely to have written on it verses of the Qur'an or Allāh's beautiful Names and Attributes. And an even worst offence is to use the Qur'an itself.

11) When One Performs *Al-Istijmaar*, It Is Recommended To Clean An Odd Number Of Times And To Use An Odd Number Of Stones

One should purify himself no less than three times, for in the previously related *Hadeeth* of Salmaan ﷺ, the Prophet ﷺ said,

«لَا يَسْتَنْجِي أَحَدُكُمْ بِدُونِ ثَلَاثَةِ أَحْجَارٍ»

"Let no one from you purify himself with less than three stones."

Even if full purification is achieved with less than three wipes, one must wipe again to achieve the minimum amount. And if full purification is achieved after the third wiping, and if it is achieved at an even number - such as four or six - then it is recommended to wipe one more time, in order to finish at an odd number. In a *Hadeeth* related by Abu Hurairah ﷺ, the Prophet ﷺ said,

[1] Related by Bukhaaree in Al-Manaaqib (3860).

«إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ وِتْرًا . . الحديث»

"When one of you performs Al-Istijmaar, then let him perform it an odd number of times..."[1]

12) When One Is In The Bathroom, It Is Disliked For Him To Talk

Many scholars have voiced their dislike for the practice of one talking while he is relieving himself. They derive that dislike from the *Hadeeth* of Ibn 'Umar ﷺ, in which a man passed by the Messenger of Allāh ﷺ, who was urinating at the time. The man gave the Prophet ﷺ greetings of peace, but the Prophet ﷺ did not respond to him. Scholars make an exception for cases of necessity - for example, when one needs to ask for water or something similar.

[1] Related by Bukhaaree (161), Muslim (237), Ahmad (7180), An-Nassaaee (88), Abu Daawood (35), Ibn Maajah (409), Maalik (34), and Ad-Daarimee (703). And the above-mentioned wording is from Muslim's narration of the *Hadeeth*.

Chapter 11

The Manners Of Attending *Masjids*

Allāh ﷻ said:

﴿يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ﴾

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah." (Qur'an 7:31)

The Prophet ﷺ said,

«مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَسْبَغَ الْوُضُوءَ ثُمَّ مَشَى إِلَى الصَّلَاةِ الْمَكْتُوبَةِ فَصَلَّاهَا مَعَ النَّاسِ أَوْ مَعَ الْجَمَاعَةِ أَوْ فِي الْمَسْجِدِ غَفَرَ اللهُ لَهُ ذُنُوبَهُ»

"Whoever performs ablution (Wudoo) for prayer, performs it well, then walks to the prescribed prayer, and then prays it with the people, or with the congregation, or in the Masjid – Allāh forgives for him his sins."[1]

The Etiquettes Of Attending The *Masjid*

1) The Prohibition Of Going To The *Masjid* After Eating [Raw] Garlic, Onion, Or Anything Else That Emits A Foul Smell

When a person eats raw onion or garlic, he should abstain from going to the *Masjid*, so as to avoid inflicting harm upon other worshippers with his foul smell; and whosoever harms worshippers harms the angels as well. Jaabir ﷺ reported that the Prophet ﷺ said,

«مَنْ أَكَلَ ثَوْمًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ قَالَ: فَلْيَعْتَزِلْ مَسْجِدَنَا وَلْيَقْعُدْ فِي بَيْتِهِ»

[1] Related by Muslim (232).

"Whoever eats garlic or onion, then let him withdraw from us," or he ﷺ said, "Then let him stay away from our Masjid, and let him sit in his home."[1]

In another *Hadeeth*, Jaabir ؓ said, "The Messenger of Allāh ﷺ forbade us from eating onion and leek, but we became overcome by need, and so we ate from them. Then he ﷺ said,

«مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الإِنسُ»

"Whoever eats from this foul-smelling tree, then let him not come near our Masjid, for whatever man is harmed by, angels are harmed by as well."[2]

Even though these *Ahadeeth* expressly prohibit Muslims from going to the *Masjid* after eating garlic and onion, and even though they are absolved of sin for not attending congregational prayer, some people still violate the prohibition. Allāh ﷻ said in His Book:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾﴾

"And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e., his Sunnah – legal ways, orders, acts of worship, statements, etc.) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them." (Qur'an 24:63)

True, some of them do not intentionally oppose the Messenger's commandment; they simply don't want to miss the congregational prayer, yet that is not an acceptable excuse. Some Muslims from among the masses know about the prohibition but pay no heed to it, an act of negligence that stems from weak *Eemaan* in their hearts.

[1] Related by Bukhaaree (855).
[2] Related by Bukhaaree (854), Muslim (564), Ahmad (14596), An-Nassaaee (707), At-Tirmidhee (1806), and Abu Daawood (3823). And the above-mentioned wording is from Muslim's narration of the *Hadeeth*.

Related Issue: The ruling for garlic, onion, and leek applies to anything that has a foul odor and that will inflict harm upon worshippers – such as cigarette smoke or foul odors that emanate from a person's body or clothes. A worshipper should consider his situation before he goes to the *Masjid,* so that he doesn't end up sinning as a result of inflicting harm on Muslims.

Another Related Issue:

If you eat garlic and onion and then use something to suppress their foul odor, you may go to the *Masjid,* but you must first be sure that the smell is completely suppressed and that the smell coming from your mouth will not bother other worshippers. Some people make the mistake of using toothpaste to get rid of the smell of garlic and onion, but they are wrong, for the smell of garlic and onion originates from the stomach and not from the mouth.

2) It Is Recommended To Go To The *Masjid* Early

The Prophet ﷺ exhorted Muslims to go to the *Masjid* early. Abu Hurairah ؓ related that the Messenger of Allāh ﷺ said,

«لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا»

"Had people known what is in the Nidaa (the calling to the prayer, i.e., the Adhaan) and the first row, and had they found no way (to be in the first row and to perform the call to prayer) except by casting lots, they would have cast lots (so determined would they be). And had people known what is in (i.e., what the virtues are) being early (to the Masjid for prayer), they would have raced to it. And had they known what is in the [congregational] 'Eesha and Morning (Fajr) prayers, they would have come to them, even if they had to crawl in order to get there."[1]

Muslim narrated it thus: "Had you known or had they known

[1] Related by Bukhaaree (615), Muslim (437), Ahmad (7185), At-Tirmidhee (225), An-Nassaaee (540), and Maalik (151).

what is in the front row, [seeing who would be in that row] would have had to be settled by casting lots (because everyone would race to be in that row)."[1] These narrations clearly show the virtue and superiority and great reward of going early to the *Masjid*. That the Prophet ﷺ did not specify the reward for going to the *Masjid* early, but instead informed us what lengths we would go to had we known the exact reward, proves that it is indeed a great reward.

3) Walking To The *Masjid* With Calmness And Serenity

When you walk to the *Masjid* for prayer, you should not walk as if you are rushed or agitated; instead, you should walk with a sense of calmness and peace. As a result, you are more likely to feel peaceful and concentrated in your prayer. But if you come to prayer in a hurry, by the time you enter into its state, your mind is likely to be distracted and unfocused. The Prophet ﷺ forbade the people of his Nation from running and rushing to the prayer, even if the prayer is in progress. Abu Qataadah ﷺ said, "While we were praying with the Prophet ﷺ, he ﷺ heard the clamor of men. When he finished praying, he ﷺ said,

«مَا شَأْنُكُمْ؟»

'What is the matter with you?'

They said, 'We hurried to [join the] prayer.' He ﷺ said,

«فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ بِالسَّكِينَةِ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

"Do not do so. When you come to prayer, adhere to As-Sakeenah (calmness and quietness). Whatever [part of the prayer] you get, then pray [it], and whatever you miss, complete it (after the Imam makes Tasleem)."[2]

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[1] Related by Bukhaaree (615), Muslim (437, 439), Ahmad (7680), At-Tirmidhee (225), and An-Nassaaee (540).

[2] Related by Bukhaaree (635), Muslim (603), Ahmad (22102), and Ad-Daarimee (1283).

And Abu Hurairah ؓ reported that he heard the Messenger of Allāh ﷺ say, "When the prayer *Uqeemat* (when the *Iqaamah* is made and the prayer commences), then do not come racing (running or jogging) to it, but instead come to it, walking, with a sense of *As-Sakeenah* (peace and quite) about you. Whatever you get, then pray it; and whatever you miss, then complete it (after the *Imam* makes *Tasleem*)."[1]

One who reflects on both *Ahadeeth* might notice a difference between them: Abu Qataadah's narration has the wording, "When you come to prayer," while Abu Hurairah's narration has the wording, "When the prayer *Uqeemat* (when the *Iqaamah* is made and the prayer commences)." Is there a difference in meaning between the two wordings? According to Abu Qataadah's narration, when a worshipper goes to the *Masjid*, he must go with a sense of calm and quiet about him, regardless of whether the prayer has commenced or not. Abu Hurairah's narration, on the other hand, points to the main reason why people run to the *Masjid*: the prayer is in progress, and they don't want to miss any of it. That is the combined meaning of both wordings, and Allāh ﷻ knows best.

4) What Supplication You Should Say While You Are Walking To The *Masjid* For prayer

When you walk to the *Masjid*, it is recommended for you to say what the Prophet ﷺ said when he would go out for prayer. Ibn 'Abbaas ؓ related that the Prophet ﷺ, "Then went out for prayer, and he ﷺ was saying,

«اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَأَمَامِي نُورًا وَخَلْفِي نُورًا وَعَظِّمْ لِي نُورًا . . .»

"O Allāh, place within my heart light, and upon my tongue, light, and within my ears light, and within my eyes light, and

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[1] Related by Bukhaaree (908), Muslim (602), Ahmad (7606), At-Tirmidhee (328), Abu Daawood (572), and Ibn Maajah (775).

place behind me light and in front of me light and above me light and beneath me light. O Allāh, increase for me light.'"

And the following wording is related by Muslim:

«اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَاجْعَلْ فِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ خَلْفِي نُورًا وَأَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا اللَّهُمَّ وَأَعْظِمْ لِي نُورًا . . . الحديث»

"O Allāh, place within my heart light, and within my eyes light, and within my ears light, and to my right light, and to my left light, and place above me light and beneath me light, and place in front of me light and behind me light. O Allāh, increase for me light..."[1]

5) The Supplication For Entering And Leaving The *Masjid*

When you enter the *Masjid*, it is recommended for you to say, "O Allāh, send prayers and salutations upon Muhammad and upon the followers of Muhammad. O Allāh, open the gates of Your Mercy for me." And when you leave the *Masjid*, you should say, "O Allāh, send prayers and salutations upon Muhammad and upon the followers of Muhammad. I ask You from Your favor." Abu Humaid ﷺ and Abu Usaid ﷺ related that the Messenger of Allāh ﷺ said,

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ : اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ، وَإِذَا خَرَجَ فَلْيَقُلْ : اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»

"When one of you enters the Masjid, let him say, 'O Allāh, open the gates of Your Mercy for me.' And when he leaves, let him say, 'O Allāh, I ask You from Your favor.'"

Abu Daawood narrated it thus: "When one of you enters the *Masjid*, let him send salutations to the Prophet ﷺ, and then let him say,

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[1] Related by Muslim (763) and Abu Daawood (1353); Al-Albaanee said, *"Saheeh"* (1025). And Ahmad related it as well (3531).

«اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، فَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»

"O Allāh, open the gates of Your Mercy for me.' And when he leaves, let him say, 'O Allāh, I ask You from Your favor.'"[1]

When you enter the *Masjid*, it is also recommended for you to say, "I take refuge with Allāh, the Supreme, and with His Noble Face, and His eternal authority from the accursed devil."

'Abdullah Ibn 'Amr Ibn Al-'Aas ﷺ reported that when the Prophet ﷺ would enter the *Masjid*, he ﷺ would say,

«أَعُوذُ بِاللهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

"I take refuge with Allāh, the Supreme, and with His Noble Face, and His eternal authority from the accursed devil."

And the narration ends thus: "And when he says that (i.e., that supplication upon entering the *Masjid*), the *Shaitaan* says, 'He is protected from me for the rest of the day.'"[2]

6) It Is Recommended To Lead With Your Right Foot Upon Entering The *Masjid*, And To Lead With Your Left Foot Upon Leaving

When you enter the *Masjid*, you should lead with your right foot, primarily because doing so is the *Sunnah* of the Messenger ﷺ, and also because the *Masjid* is the most honorable of places; hence you should lead with your more honorable side, the right side, when entering it. When you leave the *Masjid*, exit with your left foot first, mainly because doing so is the *Sunnah* of the Messenger of Allāh ﷺ, and also because all places outside of the

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[1] Related by Muslim (713), Ahmad (15627), and An-Nassaaee (729). Abu Daawood (465), Ibn Maajah (772), and Ad-Daarimee (1394) related it with the addition, "Let him send salutations to the Prophet ﷺ." An-Nawawee said, "Muslim, Abu Daawood, An-Nassaaee, Ibn Maajah, and others related it with authentic chains. And in grading Abu Daawood's narration, Al-Albaanee said, "*Saheeh.*"

[2] Related by Abu Daawood (466). An-Nawawee said, "Its chain is good," and Al-Albaanee said, "*Saheeh.*"

Masjid are lower than it in honor, so in going from the more honorable to the less honorable place, you should lead with your less honorable side, the left side. The general principle in this issue is taken from the *Hadeeth* of 'Aaisha ﷺ, in which she ﷺ said, "The Prophet ﷺ liked *At-Tayammun* (using the right side or beginning something with the right side) in putting on his sandals, in combing his hair, in purifying himself, and in all of his affairs."[1]

More specific to the issue in question is this saying of Anas ﷺ: "It is from the *Sunnah* when you enter the *Masjid* to begin with your right foot, and when you leave [the *Masjid*] to begin with your left foot."[2] It is a well-known principle among the people of *Hadeeth* that a saying of a Companion ﷺ about the *Sunnah* takes the same ruling and has the same legislative force as a saying of the Prophet ﷺ. When Bukhaaree titled a chapter of his compilation after the above-mentioned narration of 'Aaisha ﷺ, he related a narration in which it is mentioned that Ibn 'Umar ﷺ would begin with his right foot [upon entering the *Masjid*], and his left foot upon exiting from the *Masjid*. And Ibn 'Umar ﷺ surely took that practice from the Prophet ﷺ, for he is well-known for his strict adherence to the *Sunnah* of the Prophet ﷺ.

7) It Is Recommended To Perform *Tahiyyatul-Masjid* When You Enter The *Masjid*

When you enter the *Masjid*, you should first perform two units of prayer, which are called *Tahiyyatul-Masjid* (which literally means, greeting the *Masjid*). Although *Tahiyyatul-Masjid* is not compulsory to perform, it is nonetheless a stressed *Sunnah*. Abu Qataadah As-Salamee ﷺ related that the Messenger of Allāh ﷺ said,

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[1] Related by Bukhaaree (168), Muslim (268), Ahmad (24106), At-Tirmidhee (608), An-Nassaaee (421), and Ibn Maajah (401). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth*.

[2] In grading this narration, Al-Haakim said in his Mustadrak: "It is *Saheeh* and fulfills the conditions of Muslim (1/338) (791)." Adh-Dhahabee concurred with him on that judgment.

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ»

"When one of you enters the Masjid, then let him perform two Rak'ahs (units of prayer) before he sits down."[1]

The Prophet's command indicates that *Tahiyyatul-Masjid* is obligatory, but when this *Hadeeth* is combined with the meaning of other narrations, *Tahiyyatul-Masjid* is reduced from the level of obligatory to the level of recommended. One of those narration is related by Talhah Ibn 'Ubaidullah ﷺ. He ﷺ said, "A man came to the Messenger of Allāh ﷺ from the people of Najd; his hair was ruffled, his voice roared, and what he said was unintelligible. Then he came near and asked about Islam. The Messenger of Allāh ﷺ said,

«خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»

"Five prayers in the day and night (i.e., five prayers a day).'

The man said, 'Is there anything else upon me?' He ﷺ said,

«لَا ؛ إِلَّا أَنْ تَطَوَّعَ»

'No, unless you do something else voluntarily."'

Then at the end of the *Hadeeth*, Talhah ﷺ said, "As the man turned to leave, he said, 'By Allāh, I will neither do more nor less than this.' The Messenger of Allāh ﷺ said,

«أَفْلَحَ إِنْ صَدَقَ»

'He will achieve success if he is true to his word.'"[2]

Although the two units of *Tahiyyatul-Masjid* are not compulsory, the people of *Eemaan* should always perform them, for there is much good and virtue in them.

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[1] Related by Bukhaaree (444), Muslim (714), Ahmad (22017), At-Tirmidhee (316), An-Nassaaee (730), Abu Daawood (467), Ibn Maajah (1013), and Ad-Daarimee (1393).

[2] Related by Bukhaaree (46), Muslim (11), Ahmad (1393), An-Nassaaee (458), Abu Daawood (391), Maalik (425), and Ad-Daarimee (1578).

8) The Virtues Of Sitting In The *Masjid*

The Prophet ﷺ said,

«... فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتِ الصَّلَاةُ هِيَ تَحْبِسُهُ وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ تُبْ عَلَيْهِ، مَالَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ»

"...Then when he enters the Masjid, he is in [the state of] prayer as long as it is the only thing keeping him from leaving (i.e., the only reason why he is staying in the Masjid is to wait for the next prayer). And the Angels send prayers upon one of you as long as he is in the seat (spot) that he prayed in; they say, 'O Allāh, have mercy on him; O Allāh, forgive him; O Allāh, accept his repentance,' as long as he does not harm anyone (with speech or deed) while he is in it, and as long as he does not nullify his state of purity (i.e., by passing wind, etc.)."[1]

From Allāh's vast mercy to His slaves, He ﷻ gives them a reward similar to the person who is praying, just for sitting in the *Masjid* and waiting for the next congregational prayer; furthermore, He ﷻ makes His angels supplicate for them.

We must keep in mind that, as the *Hadeeth* informs us, certain conditions must be fulfilled if you are to achieve the aforesaid reward and honor. First, nothing other than the prayer should be preventing you from going back to your home or work or elsewhere. Second, for the angels to supplicate for you, you must remain seated in the spot you prayed in. However, another view is that their supplication encompasses both those who wait for the prayer anywhere in the *Masjid* and those who remain seated in the spot they prayed in. The phrasing of the *Hadeeth* points to the first view being correct. Third, if you harm angels or fellow

[1] Related by Bukhaaree (176), Muslim (649), Ahmad (7382), An-Nassaaee (733), Abu Daawood (559), and Maalik (382). And the wording mentioned above is from Muslim's narration of the *Hadeeth*.

Muslim worshippers with speech or deed, or if you do something to nullify your state of purity (i.e., pass wind, etc.), you will not gain the reward of a person who waits for prayer, and the angels will not make the aforementioned supplication for you.

Related Issue: Many people fail to take advantage of a blessed time - the time between the *Adhaan* (the call to prayer) and the *Iqaamah.* You will find some people who spend that time looking around at worshippers who are praying or reciting the Qur'an; others who stare idly at the carvings in the *Masjid;* and yet others who daydream. They would all do much better were they to use that time by reciting the Qur'an, remembering Allāh ﷻ, and supplicating to Allāh ﷻ, especially considering the fact that it is a time wherein one is likely to have his supplications answered.

Another Related Issue: To Lead the prayer as *Imam* is a form of leadership or authority. It is compulsory upon the *Imam* to be considerate and kind with his followers, those who pray behind him. He should not burden them with any kind of difficulty or hardship whatsoever. 'Aaisha ﷺ reported that she heard the Messenger of Allāh ﷺ say,

«اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ»

"O Allāh, as for he who is entrusted with an affair of my Nation and who is hard upon them, then be hard upon him; and as for he who is entrusted with an affair of my Nation and who is then kind and gentle with them, then be kind and gentle with him."[1]

An-Nawawee said, "This is from the severest of warnings about being hard upon people; yet at the same, it is from the strongest of encouragements about being gentle and kind with them. And there are many other *Ahadeeth* that convey a similar meaning."

Whether they realize it or not, some *Imams* - may Allāh guide them to what is right - are hard upon the people. They might delay the *Iqaamah,* which holds people back from work and from

[1] Related by Muslim (1828) and Ahmad (24101).

other duties they must fulfill. Made to wait longer than necessary, a worshipper might face the difficult question of whether he may pray alone or whether he should wait for the *Imam*. All of this hardship is unnecessary and reflects poorly on the *Imam*. The wise *Imam* is one who sets a specific, known time for each prayer, so that if he is late for some unexpected reason, those present can begin the prayer. This is just one of the ways that an *Imam* shows kindness and consideration to the congregation of his Masjid. And it is Allāh ﷻ who grants success.

9) The Permissibility Of Lying Down In The *Masjid*

As is indicated by the Prophet's practice, it is permissible to lie down in the *Masjid*. 'Abdullah Ibn Zaid Ibn 'Aasim ﷺ reported that he once saw the Messenger of Allāh ﷺ lying down in the *Masjid*, with one of his legs placed over the other. Ibn Shihaab related that Sa'eed Ibn Al-Musayyib said, "'Umar and 'Uthmaan ﷺ would do that as well."[1] If you do lie down in the *Masjid*, you must be sure that no private area of your body will become exposed as a result, for depending on what kind of clothes you are wearing, you may expose a private area of your body if you place one leg over the other.

Related Issue: In an attempt to stay away from any act of irreverence in the *Masjid*, some people avoid stretching out their legs in the direct of the *Qiblah*. Yet there is no irreverence in doing so; therefore, whether he is inside of the *Masjid* or not, a person who stretches out his legs in the direction of the *Qiblah* is not sinning.

Another Related Issue: When you are in the *Masjid*, if you do stretch your legs out in the direction of the *Qiblah*, your legs must not be pointing towards copies of the Qur'an.[2] You must show good manners and reverence to Allāh's Speech. In gatherings, it

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[1] Related by Bukhaaree (475), Muslim (2100), At-Tirmidhee (2765), An-Nassaaee (721), Abu Daawood (4866), Ahmad (15995), Maalik (417), and Ad-Daarimee (2656).

[2] In most *Masjids*, Qur'ans are placed before the worshippers, at the front of the *Masjid*.

is common for people to reproach someone for stretching his legs out towards them; imagine, then, the greater disrespect shown when one points his legs towards the Qur'an.

10) The Permissibility Of Sleeping In The *Masjid*

If you feel the need to do so, you may sleep in the *Masjid*. The People of *Suffah*[1] would sleep in the *Masjid*, and, as Naafai' related, before getting married, Ibn 'Umar ﷺ would also sleep in the *Masjid*.[2]

Related Issue: If one sleeps in the *Masjid* and has a wet dream, he should hurry to leave as soon as he wakes up in order to take a shower and enter into a state of purity.[3]

11) The Prohibition Of Buying And Selling In *Masjids*

It is forbidden to buy and sell in the *Masjid*. A *Masjid* is not built to be a store or marketplace; instead it is built for the remembrance of Allāh, for establishing prayer, for educating Muslims about their religious affairs, and so on. In fact, if you see a man buying or selling anything in the *Masjid*, you should make a supplication against him, saying, "May Allāh not make your trade profitable." Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ فَقُولُوا : لَا أَرْبَحَ اللهُ تِجَارَتَكَ . . الحديث»

"If you see someone buy or sell in the Masjid, then say, 'May Allāh not make your trade profitable.'..."[4]

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[1] The People of *Suffah*: Poor Companions ﷺ who lived in the *Masjid* of the Messenger of Allāh ﷺ; there they ate and slept.

[2] Bukhaaree related this narration (442).

[3] The Permanent Council (of Scholars in Saudi Arabia) issued this ruling (2/296) *Fatwa* # 5795

[4] Related by At-Tirmidhee (1321), who said, "This *Hadeeth* is *Hasan Ghareeb*." Because of the grading of the *Hadeeth*, scholars have differed about its application. Some scholars, such as Ahmad and Ishaq, have

Related Issue: Regarding the ruling for buying and selling in rooms or halls that are connected to the *Masjid,* or halls that are used for prayer, the Permanent Council (of Scholars in Saudi Arabia) issued this ruling: "If a room is specifically used for prayer, and if it is connected to the *Masjid,* it is not permissible to buy or sell in it, nor is it permissible to advertise products inside of it. The Prophet ﷺ indeed said,

«إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ فَقُولُوا : لَا أَرْبَحَ اللهُ تِجَارَتَكَ»

'If you see someone buy or sell in the Masjid, then say: May Allāh not make your trade profitable....'"

As for rooms, then we need to elaborate. If a room is within the enclosure of a *Masjid,* then it takes the ruling of a *Masjid,* and what we said about halls applies to that room. But if the room is outside the *Masjid's* enclosure, it does not take the ruling of the *Masjid,* even if there is a door that connects it to the *Masjid.* This ruling is based on the fact that the Prophet's house, in which 'Aaisha ﷺ lived, had a door that was connected to the *Masjid,* yet his house did not take the same ruling as the *Masjid."*

Question: In saying, "May Allāh not make your trade profitable," should we distinguish between a person who knows the ruling for trading in the Masjid and a person who doesn't know the ruling?

Answer: The plain meaning of the *Hadeeth*'s wording indicates that we should say the phrase both to a person who knows the ruling for trading in the *Masjid* and to a person who doesn't know the ruling.

12) The Prohibition Of Asking Or Making An Announcement In The *Masjid* About A Lost Possession

Allāh's *Masjids* are built for His remembrance, His glorification, the recitation of the Qur'an, and prayer; they are not built as

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ruled that it is *Makrooh* (disliked) to buy and sell in the *Masjid.* Other scholars have ruled that it is permissible to buy and sell in the *Masjid.* And the *Hadeeth* is also related by Ad-Daarimee (1401).

places where people go to ask about their lost possessions. Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«مَنْ سَمِعَ رَجُلًا يُنْشِدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا»

"Whoever hears a person ask or make an announcement in the Masjid about a lost possession, should say, 'May Allāh not return it to you,' for Masjids were not built for this."[1]

Therefore, upon seeing a person who is asking about a lost possession, you should say to him, "May Allāh not return it to you."

13) Speaking Loudly In The *Masjid*

While he was in the *Masjid,* Ka'ab Ibn Maalik ﷺ asked Ibn Abee Hadrad ﷺ to pay him back for a loan. In the ensuing discussion, they raised their voices, to the degree that the Messenger of Allāh ﷺ heard them, even though he was in his home. He ﷺ went out to them, uncovering the barrier from his apartment. He ﷺ then called out, "O Ka'ab." Ka'ab ﷺ said, "Here I am, answering your call, O Messenger of Allāh ﷺ." He ﷺ said,

«ضَعْ مِنْ دَيْنِكَ هَذَا»

"Remove (forgive) a part of this debt of yours,"

after which he signaled that Ka'ab ﷺ should forgive Ibn Abee Hadrad ﷺ for half of the debt. Ka'ab ﷺ said, "I have indeed done so, O Messenger of Allāh." The Prophet ﷺ then said to Ibn Abee Hadrad ﷺ,

«قُمْ فَاقْضِهِ»

"Stand and pay him back."[2]

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[1] The *Hadeeth* is related with different wordings by Muslim (568), Ahmad (8382, 9161), At-Tirmidhee (1321), Abu Daawood (473), Ibn Maajah (767), and Ad-Daarimee (1401).

[2] Related by Bukhaaree (457), Muslim (1558), Ahmad (15364), An-Nassaaee (5408), Abu Daawood (3595), Ibn Maajah (2429), and Ad-Daarimee (2587).

In another narration, As-Saaib Ibn Yazeed said, "I was standing in the *Masjid* when a man pelted me with a small pebble. When I looked around, [I saw that] it was 'Umar Ibn Al-Khattaab ﷺ. He ﷺ said, 'Go and bring me these two [men].' I brought them to him, and he ﷺ said, 'Who are you two?' Or he said, 'Where are you two from?' They said, 'From the people of Taaif.' He ﷺ said, 'Had you been from the people of this land, I would have made you feel pain: You raise your voices in the *Masjid* of the Messenger of Allāh ﷺ!'"[1]

Upon contemplating the two above-mentioned *Ahadeeth*, one might conclude that they are in apparent contradiction with one another. The Messenger of Allāh ﷺ did not reproach those who raised their voices in the *Masjid;* instead, he simply told Ka'ab ﷺ, one of the two who raised their voices, to reduce the debt by one half. The Prophet ﷺ never delayed issuing a ruling after its necessary time; here the Prophet ﷺ had the opportunity to reproach them for raising their voices, yet he didn't do so, which indicates that raising one's voice in the *Masjid* is not forbidden. 'Umar's narration, on the other hand, indicates that it is *Makrooh* (disliked) to raise one's voice in the *Masjid.* Possessing a noble character, 'Umar ﷺ would not have reproached them had he not known some proof from the Prophet ﷺ; hence his reproach holds the same weight as a *Hadeeth* that is ascribed to the Prophet ﷺ. Perhaps the combined understanding of the two narrations can be explained by a saying of Maalik (in one of his two narrations): "A distinction must be made between one raising his voice for [imparting] knowledge, for [some] good [purpose], or for something that is necessary - which is all permissible - and between one raising his voice with clamor, [nonsense], and whatever is similar - which is all forbidden."[2]

Related Issue: The Permanent Council (of Scholars in Saudi Arabia) issued this ruling about begging for money: Unless one needs to do so, it is forbidden to beg for money, a ruling that

[1] Related by Bukhaaree (470).
[2] Ibn Hajr related this saying in Fathul-Baaree (1/658).

applies to inside of the *Masjid* and to all other places. If a person asks for money because he really needs it to remove the hardship of poverty, if he does not lie when he gives others an account of his situation, and if he doesn't harm other worshippers in the *Masjid* - by stepping over their necks while they are seated, by disturbing them while they are remembering Allāh ﷻ, by begging while the *Imam* is delivering a sermon, by begging them while they are learning beneficial knowledge, etc. - then what he is doing is permissible. 'Abdur-Rahmaan Ibn Abu Bakr As-Siddeeq ؓ related that the Messenger of Allāh ﷺ said,

«هَلْ مِنْكُمْ أَحَدٌ أَطْعَمَ الْيَوْمَ مِسْكِينًا؟»

"Is there anyone among you who fed a poor person today?"

Abu Bakr ؓ said, "As I entered the *Masjid,* I came across a man who was asking (for financial help or for food). I found a piece of bread in the hands of 'Abdur-Rahmaan ؓ (his son), and so I took it and handed it over to the man."[1] This *Hadeeth* proves that it is permissible to give charity in the *Masjid* and that when there is need, it is permissible to solicit people for financial help. But if a person doesn't really need help, if he lies about his situation, or if he harms others in the way he solicits their help, then asking in his case is forbidden.

14) The Prohibition Of Interlocking One's Fingers When One Goes Out To The *Masjid*

It is established that on more than one occasion, both in the *Masjid* and elsewhere, the Prophet ﷺ interlocked his fingers; this suggests that it is categorically permissible for one to interlock his fingers. We will support this practice with two narrations. First, Abu Moosa ؓ related that the Prophet ﷺ said,

«إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ بَيْنَ أَصَابِعِهِ»

[1] Al-Mundharee said, "Muslim related it in his *Saheeh,* and An-Nassaaee related it in a similar way in his Sunan, from the *Hadeeth* of Abu Haazim Salmaan Al-Ashja'ee ؓ."

"Verily, a believer and another believer are like a single building - each part of it strengthens other parts of it," and the Prophet ﷺ then interlocked his fingers.

Second, in a part of a longer *Hadeeth* in which the Prophet ﷺ forgot to pray two units of the *'Eesha* prayer, Abu Hurairah ﷺ said, "He ﷺ then led us in prayer, performing two units (while *'Eesha* prayer is four units), after which he ﷺ *Sallam* (i.e., said, *'As-Salaamu 'Alaikum Warahmatullah,'* signaling the end of the prayer). He then stood up to an erected piece of wood in the *Masjid,* and he ﷺ leaned on it, as if he was angry. He placed his right hand on his left [hand], and he interlocked his fingers. And he placed his right cheek on the back of his left hand..."[1]

However, another *Hadeeth,* likewise authentic, indicates that it is forbidden at certain times for one to interlock his fingers. Ka'ab Ibn 'Ujrah ﷺ related that the Messenger of Allāh ﷺ said,

«إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوءَهُ ثُمَّ خَرَجَ عَامِدًا إِلَى الْمَسْجِدِ فَلَا يُشَبِّكَنَّ بَيْنَ أَصَابِعِهِ فَإِنَّهُ فِي صَلَاةٍ»

"When one of you performs ablution (Wudoo) and performs it well, and then leaves, setting out toward the Masjid, then let him not interlock his fingers, for he is in prayer."[2]

The combined meaning of the different narrations is this: As one is going out to the *Masjid* for prayer, he takes on the same ruling as a person who is praying - during prayer, it is forbidden for one to interlock his fingers - so it is forbidden for him to interlock his fingers during that period. But after the prayer is over, when one is no longer in the inviolable state of prayer, he may then interlock his fingers.

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[1] Related by Bukhaaree (482), Muslim (573), Ahmad (9609), At-Tirmidhee (399), An-Nassaaee (1224), Abu Daawood (1008), Ibn Maajah (1214), Maalik (210), and Ad-Daarimee (1499). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth.*

[2] Related by Abu Daawood (562), and Al-Albaanee said, "*Saheeh.*" Ahmad (17637) and Ad-Daarimee (1404) related it as well.

15) The Permissibility Of Speaking About Lawful, Worldly Matters In The *Masjid*

There is no sin upon you if you speak to your brother about lawful, worldly matters in the *Masjid*. The Messenger of Allāh ﷺ did so, and while he was with his companions, they would speak in the *Masjid*, for which he gave them his [silent] approval.

There are a number narrations related concerning this issue. In one of them, Anas Ibn Maalik ؓ said, "The *Iqaamah* for prayer was made, yet the Prophet ﷺ was speaking privately to a man on a side of the *Masjid*. He ﷺ did not stand up for prayer until the people had fallen asleep."[1] In another narration, Sammaak Ibn Harb said, "I asked Jaabir Ibn Samarah ؓ, 'Would you sit in the company of the Messenger of Allāh?' He ؓ said, 'Yes, very often he wouldn't stand from the spot on which he prayed the morning prayer (*Fajr* prayer) until the rising of the sun. Then when it rose, he would stand up. They would speak, discuss matters about *Jaahiliyyah* (times of ignorance, i.e., pre-Islamic times), and laugh. And he ﷺ would smile.'"[2]

When you talk in the *Masjid* about worldly matters, you need to keep a few things in consideration. First, you should not disturb others or draw the attention of people around you who are praying, reciting the Qur'an, or learning knowledge. Second, it should not become a habit for you, whereby you always talk in the *Masjid* about worldly matters. Third, strictly avoid all prohibited sayings and deeds. Fourth, keep your discussion short and not too long.

16) The Permissibility Of Eating And Drinking In The *Masjid*

It is permissible to eat or drink in the *Masjid*. The Messenger of Allāh ﷺ would eat in the Masjid, and his action is a proof of permissibility. 'Abdullah Ibn Al-Haarith Ibn Juz Az-Zubaidee ؓ

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[1] Related by Bukhaaree (642), Muslim (376), Ahmad (11576), At-Tirmidhee (518), An-Nassaaee (791), and Abu Daawood (201). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth*.

[2] Related by Muslim (2322), Ahmad (20333), and An-Nassaaee (1358).

said, "During the lifetime of the Messenger of Allāh ﷺ, we would eat bread and meat in the *Masjid*."[1] However, if you eat or drink in the *Masjid*, you should be careful not to dirty the *Masjid* with crumbs, and you should clean up afterwards.

17) The Permissibility Of Speaking Poetry In The *Masjid*

It is permissible to read poetry in the *Masjid*, but only if the verses read are of the lawful kind. When one reads poetry, the rules of common speech apply, meaning that he should avoid saying anything that is false or evil.

While in the *Masjid* and in the company of the Messenger of Allāh ﷺ, Hassaan Ibn Thaabit ﷺ would read poetry - verses of praise for the Messenger of Allāh ﷺ and the believers, and verses in which he satirized the disbelievers and refuted their claims. In fact, the Prophet ﷺ encouraged Hassaan ﷺ to continue. Sa'eed Ibn Al-Musayyib[2] said, "'Umar ﷺ was passing through the *Masjid* while Hassaan ﷺ was reading [poetry]. Hassaan then said [addressing 'Umar ﷺ], 'I would read poetry in the *Masjid*, and in it was he (i.e., the Prophet ﷺ) who is better than you.'[3] Hassaan ﷺ then turned to Abu Hurairah ﷺ and said, 'I ask you, by Allāh, did you hear the Messenger of Allāh ﷺ say: Defend me (with verses in which you refute the disbelievers). O Allāh, help him (help Hassaan) with *Ar-Roohul Qudus* (Jibreel ﷺ).' Abu Hurairah ﷺ answered, 'Yes [, I did hear the Prophet ﷺ say that to you].'"[4]

[1] Related by Ibn Maajah (3300), and in grading it, Al-Albaanee said, "*Saheeh.*"

[2] This narration appears to be *Mursal* (a *Taabi'ee* relating from the Prophet ﷺ without mentioning the name of the Companion ﷺ he took it from); however, it is connected with Bukhaaree (453) and others. Sa'eed Ibn Al-Musayyib heard the narration from Abu Hurairah ﷺ.

[3] The reason why Hassaan ﷺ said this is because 'Umar Ibn Al-Khattaab ﷺ reproached him for reading poetry in the *Masjid*. This becomes clear from the narration of An-Nassaaee (716): "'Umar ﷺ passed by Hassaan Ibn Thaabit ﷺ, who was reading [poetry] in the *Masjid*, and 'Umar ﷺ looked at him [reproachfully] from the corner of his eye..."

[4] Related by Bukhaaree (3212), Muslim (2485), Ahmad (21429), and An-Nassaaee (716).

18) The Permissibility Of Playing With Spears Or Anything Similar In The *Masjid*

'Aaisha ﷺ said, "One day, I saw the Messenger of Allāh ﷺ at the door of my apartment, and people from Habashah (Ethiopia) were meanwhile playing in the *Masjid* (the door to her apartment was connected to the *Masjid*). The Messenger of Allāh ﷺ covered me with his robe, and I watched them play." In another narration, she ﷺ said, "The Messenger of Allāh ﷺ entered upon me, and with me were two young girls who were singing a song of *Bi'aath* (i.e., of Bedouins, who would sing such a song on the day of battle; its theme would generally revolve around bravery and the feats of battle). He ﷺ lied down on the mattress and turn his face [away]. Abu Bakr ﷺ entered and reproached me, saying, 'The singing (or the flute noises) of *Shaitaan* in the presence of the Prophet ﷺ!' The Messenger of Allāh ﷺ approached him and said, 'Leave them [be].' When he ﷺ became inattentive [to what was happening around him], I signaled for them (the two girls) to leave, and they then left. It was a day of *'Eed*. The *As-Soodaan* (i.e., blacks from Ethiopia) were playing with *Dir'* (armor made of leather) and spears. I either asked the Prophet ﷺ [to let me watch them] or he ﷺ said,

«تَشْتَهِينَ تَنْظُرِينَ؟»

"Do you desire to watch?'

I said, 'Yes,' and he made me stand behind him, with my cheek on his cheek, while he said, 'Begin, O' children of *Arfudah* (referring to the people of Habashah, Ethiopia).' This continued until I became bored, when he ﷺ said,

«حَسْبُكِ»

'Is that enough for you.'

I said, 'Yes,' and he ﷺ then said,

«فَاذْهَبِي»

"Then go."'[1]

They were playing on *'Eed*, a day of festivity, play, and happiness. And since their play consisted of training for fighting, the Prophet ﷺ did not forbid them from playing; to the contrary, he ordered them to play. They were not simply playing a game; they were also training and practicing to fight.

19) It Is Recommended To Adorn Oneself For The *Jumu'ah* prayer And For The Two *'Eed* prayers

You should, based on what is encouraged in the *Shariah*, wear beautiful clothes to adorn yourself with for the *Jumu'ah* prayer and for the two *'Eed* prayers. 'Abdullah Ibn 'Umar ﷺ said, "Umar Ibn Al-Khattaab ﷺ saw at the door of the *Masjid* a two-piece garment that was striped with silk. He said, 'O Messenger of Allāh ﷺ, would that you bought this and wore it on the day of *Jumu'ah* and for delegation ﷺ when they come to you [from abroad]. The Messenger of Allāh ﷺ said,

«إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الآخِرَةِ.. الحديث»

"Verily, only he wears this who has no share for himself in the Hereafter..."'[2]

The Prophet ﷺ did not reproach 'Umar ﷺ because he wanted him to wear a beautiful garment for *Jumu'ah* and for the approach of delegations; he ﷺ reproached 'Umar ﷺ for wanting him to wear a garment that was partially made of silk. Hence, we can correctly conclude that it is recommended for one to adorn himself on three occasions - the day of *Jumu'ah* (Friday), the two *'Eeds*, and the occasion of welcoming a delegation.

To fully adorn yourself for the *Jumu'ah* prayer, you should anoint yourself with some perfume or oils. Salmaan Al-Faarisee ﷺ

[1] Related by Bukhaaree (455, 950), Muslim (892), Ahmad (23775), An-Nassaaee (1594), and Ibn Maajah (1898). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth*.

[2] Related by Bukhaaree (886), Muslim (2068), Ahmad (4699), An-Nassaaee (1382), Abu Daawood (1076), Ibn Maajah (3591), and Maalik (1705).

related that the Prophet ﷺ said,

«لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ وَيَدْهَنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ثُمَّ يَنْصُتُ إِذَا تَكَلَّمَ الإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى»

"No man takes a shower on the day of Jumu'ah, purifies himself as best as he is able to, anoints himself with some of his oils, or applies to himself some of the perfume of his home, then goes out without parting two people (who are sitting together), then prays what is written for him, then listens when the Imam speaks – except that he is forgiven for what transpired between that time and the last Jumu'ah."[1]

20) The Prohibition Of Leaving The *Masjid* After The Call To prayer Is Made

When the call to prayer is made and you are inside of the *Masjid,* it is *Makrooh* (disliked) for you to leave, unless you have an excuse, such as the need to renew your ablution (*Wudoo*). Abu Ash-Sha'thaa said, "We were sitting in the *Masjid* with Abu Hurairah ﷺ when the *Mu'adhin* performed the call to prayer. A man stood up and left the *Masjid,* walking. Meanwhile, Abu Hurairah ﷺ followed him with his gaze until he exited from the *Masjid.* Abu Hurairah ﷺ then said, "As for him, he has indeed disobeyed Abul-Qaasim (the Prophet) ﷺ."[2] This narration holds the same weight as a narration from the Prophet ﷺ, because Abu Hurairah ﷺ would not rule based on his opinion in such a matter, so he ﷺ surely based it on what he ﷺ learned from the Prophet ﷺ. Therefore, if you are inside of the *Masjid* when the call to prayer is made, it is forbidden for you to leave it until you perform the obligatory prayer, unless you have a valid excuse. When a person leaves after *Adhaan* (call to prayer) without an

[1] Related by Bukhaaree (883), Ahmad (23198), An-Nassaaee (1403), and Ad-Daarimee (1541).

[2] Related by Muslim (655), Ahmad (9118), At-Tirmidhee (204), An-Nassaaee (683), Abu Daawood (536), Ibn Maajah (733), and Ad-Daarimee (1205).

excuse, he might become preoccupied in something, so that he is not able to return and pray with the congregation; hence his leaving becomes the cause of him missing the congregational prayer.

21) It Is *Sunnah* To Wear Shoes Inside of *Masjids*

It is related in various narrations that the Prophet ﷺ would pray in his shoes; it is even related that he ﷺ ordered others to perform prayer with their shoes on. Anas Ibn Maalik ؓ was once asked, "Did the Prophet ﷺ pray with his shoes on?" He ؓ answered, "Yes."[1] Abu Sa'eed Al-Khudree ؓ gave this account: "While the Messenger of Allāh ﷺ was leading his Companions ؓ in prayer, he took off his shoes and placed them to his left. When the people saw that, they took off their shoes, so when the Messenger of Allāh ﷺ completed his prayer, he ﷺ said,

«مَا حَمَلَكُمْ عَلَى إِلْقَاءِ نِعَالِكُمْ؟»

'What caused you to remove your shoes?'

They said, 'We saw you cast off your shoes, so we cast off our shoes.' The Messenger of Allāh ﷺ said,

«إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَانِي فَأَخْبَرَنِي أَنَّ فِيهِمَا قَذَرًا أَوْ قَالَ أَذًى»

"Verily, Jibreel ؑ had come to me and informed me that there was filth on them (or he ﷺ said, 'impurity on them')."'

And he ﷺ said,

«إِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ فَإِنْ رَأَى فِي نَعْلَيْهِ قَذَرًا أَوْ أَذًى فَلْيَمْسَحْهُ وَلْيُصَلِّ فِيهِمَا»

"When one of you comes to the Masjid, let him look [at his shoes]. If he sees filth or impurity on his shoes, then let him wipe them [clean] and then pray in them."

Ahmad's narration of the *Hadeeth* is worded thus: "When one of

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[1] Related by Bukhaaree (386), Muslim (255), Ahmad (11565), At-Tirmidhee (400), An-Nassaaee (775), and Ad-Daarimee (1377).

you comes to the *Masjid*, then let him turn over his shoes and look at them. If he sees any impurity on them, then let him wipe them on the earth and then pray in them."[1]

Shaikhul-Islam Ibn Taymiyyah said, "Praying in shoes is *Sunnah*; the Prophet ﷺ ordered [Muslims] to apply [that *Sunnah*] and he ordered them to rub their shoes on the earth when they find any impurities on them, because the earth is [sufficient] purification for them. This is the correct of the two scholarly views in this issue. That the Prophet ﷺ and his Companions ﷺ prayed in their shoes along with the fact that they prostrated on earth that was trodden by their shoes - all goes to prove that the bottom of shoes are pure, even though they would go with their shoes to Al-Hash (a place that is specifically meant for people to go to in order to relieve themselves) in order to pass stool. Then, if they saw any trace of impurity on their shoes, they would rub them on the earth, and as a result their shoes became purified."

Related Issue: Nowadays, *Masjids* have become carpeted, and it has become customary for people to avoid entering the *Masjid* with their shoes or sandals. Therefore, even if people are keen to preserve and apply the Prophet's *Sunnah,* they should not enter *Masjids* with their shoes or sandals on; otherwise, in trying to do a good deed, they may unintentionally cause harm. Most of the masses are ignorant of this *Sunnah,* and if they see someone enter the *Masjid* with his shoes on, they will probably become angry, reproach him, raise their voices, and perhaps even utter obscenities. Furthermore, one must consider how his shoes or sandals will track dirt onto carpets that people take great care to keep clean.

If you want to apply the Prophet's *Sunnah* of praying in shoes, pray with them on in your house, when you go out for a picnic, when you are on a journey, or when you go to a *Masjid* wherein people customarily pray in their shoes and sandals.

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[1] Related by Abu Daawood (650), and in grading the narration, Al-Albaanee said, "*Saheeh*"; by Ahmad (10769); and by Ad-Daarimee (1378).

22) The Manners Of Attending The *Masjid* For Women

As long as a woman perpetrates no sin in the process, she should not be prevented from going to the *Masjid*. This ruling is clearly expressed in the *Hadeeth* of Ibn 'Umar ﷺ, in which the Prophet ﷺ said,

«إِذَا اسْتَأْذَنَتِ امْرَأَةُ أَحَدِكُمْ إِلَى الْمَسْجِدِ فَلَا يَمْنَعْهَا»

> *"When a woman asks one of you for permission to go to the Masjid, then do not prevent her [from going]."*[1]

The Permanent Council (of Scholars in Saudi Arabia) issued this ruling: "It is permissible for women to pray in *Masjid*. If a woman asks her husband permission to go to the *Masjid*, he has no right to prevent her, so long as she is properly dressed - meaning, no part of her body that is *Haram* for others to see is uncovered...(The council listed some proofs from the Qur'an and Sunnah, after which they continue.) These texts clearly prove that, as long as a woman adheres to Islamic manners in her attire, avoiding any adornment that will incite attraction and tempt people who have weak *Eemaan* (faith), she should not be prevented from praying in the *Masjid*. And if she is upon a condition in which she tempts the people of evil and people who have doubts in their hearts, she should be prevented from entering the *Masjid*; before that even, she should be prevented from leaving her home and from going to public places..."[2]

In regard to going to the *Masjid*, a woman differs from a man in various ways:

a) She Must Not Wear Perfume Or Adorn Herself In Such A Way As To Cause Temptation

For example, she should not wear enticing clothes or an anklet or anything similar. If she does any of the above, she should be prevented from going to the *Masjid*. As for perfume, there is a

[1] Related by Bukhaaree (5238), Muslim (442), Ahmad (4542), At-Tirmidhee (570), An-Nassaaee (706), Abu Daawood (567), Ibn Maajah (16), and Ad-Daarimee (1278).

[2] The Permanent Council (in Saudi Arabia) (7/330-332)

Hadeeth that mentions its ruling. Zainab ﷺ - the wife of 'Abdullah Ibn Mas'ood ﷺ - said, "The Messenger of Allāh ﷺ said to us (to women),

«إِذَا شَهِدَتْ إِحْدَاكُنَّ الْمَسْجِدَ فَلَا تَمَسَّ طِيبًا»

"When one of you [female Muslims] goes to the Masjid, then do not touch any perfume."[1]

Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«أَيُّمَا امْرَأَةٍ أَصَابَتْ بُخُورًا فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الآخِرَةَ»

"Whatever woman has used Bakhoor (a kind of perfume that is absorbed through pleasant-smelling smoke), then let her not attend with us the last 'Eesha [prayer]."[2]

The guiding principle in this matter is that whenever a woman beautifies or adorns herself in such a way as to incite temptation and lust, she should be prevented from going to the *Masjid*, so as to block off all doors to evil.

b) Menstruating Women And Women Experiencing Post-Natal Bleeding Must Not Stay In The *Masjid*

A menstruating woman, a woman experiencing post-natal bleeding, and a person who is *Junub* (i.e., in a state of major impurity, which usually occurs after one engages in sexual intercourse but before one takes a shower) - they are all prohibited from entering the *Masjid*, unless they are just passing through. Allāh ﷻ said:

﴿وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟﴾

"Nor when you are in a state of Janaba (i.e., in a state of sexual impurity and have not yet taken a bath) except when traveling on the road (without enough water, or just passing through a mosque)." (Qur'an 4:43)

'Aaisha ﷺ said, "The Messenger of Allāh ﷺ said to me,

[1] Related by Muslim (443), Ahmad (16507), and An-Nassaaee (5129).
[2] Related by Muslim (444), Ahmad (7975), and An-Nassaaee (5128).

«نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ»

'Hand me the Khumrah (what a person prays on, for instance, a mat) from the Masjid.'

I said, 'Verily, I am menstruating.' He ﷺ said,

«إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ»

'Indeed your menstruation is not in your hand (hence she was required not to sit or remain in the Masjid, but simply to pick up a Khumrah).'"[1]

'Aaisha's saying, "Verily, I am menstruating," proves that a menstruating woman - and, by analogy, a woman experiencing post-natal bleeding - neither enters the *Masjid* nor remains therein, unless her situation falls under the above-mentioned exception. By entering the *Masjid*, a menstruating woman - and, by analogy - a woman experiencing post-natal bleeding - can sully a part of the *Masjid* with the impurity of her blood.

Related Issue: A *Mustahaadah* woman, a woman who continues to bleed after her normal period for menstruation is over (so if a woman normally bleeds for seven days, and if she is still bleeding ten days after her first day of menstruation, she is called, '*Mustahaadah*'), may enter the Masjid; in fact, she may even perform '*Aitikaaf* (staying in the *Masjid* for worship) therein. Nevertheless, she must be careful not to dirty the *Masjid* with the impurity of her blood. 'Aaisha ﵂ related that, "Some of the Mothers of the Believers performed '*Aitikaaf* while they were *Mustahaadah*."[2]

c) Praying Behind The Men Of The Congregation And Not Mixing With Them

The rows of women in a *Masjid* are behind the rows of men, and

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[1] Related by Muslim (298), Ahmad (23664), At-Tirmidhee (134), An-Nassaaee (271), Abu Daawood (261), Ibn Maajah (632), and Ad-Daarimee (771).

[2] Related by Bukhaaree (311), Ahmad (24477), Abu Daawood (2476), Ibn Maajah (1780), and Ad-Daarimee (877).

the further a woman is from men, the better it is for her. Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا وَشَرُّهَا آخِرُهَا وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا»

"The best of rows for men is the first one, and worst of them is the last one. The best of rows for women is the last one, and the worst of them is the first one."[1]

When men are in close proximity to women, their minds might become distracted through temptation and desire, and they will not pray with concentration and a presence of mind and heart. And that is why the *Shariah* encourages men to be at a distance from women in the *Masjid*.

Even after he finished leading the people in prayer, the Prophet ﷺ made sure that men and women remained separated. When he finished his prayer, he would remain in the spot he prayed in for a short while, so as to allow the women to leave before the men, and to set out to their homes before the men reached them at the entrance of the *Masjid*. Umm Salamah ﷺ, the wife of the Prophet ﷺ, related that, "During the lifetime of the Messenger of Allāh ﷺ, as soon as women would make *Tasleem* (say *'Assalaamu 'Alaikum Wa-Rahmatullah,'* signaling the end of prayer) from a prescribed prayer, they would stand [to leave]; meanwhile, the Messenger of Allāh ﷺ and those men who prayed with him would remain for a period that Allāh ﷻ willed (i.e., for a short while). Then, when the Prophet ﷺ stood up [to leave], the men stood up [as well]."[2] Today too, then, men should remain for a short while after the prayer, so as to allow women to leave; and women should not delay but should instead return quickly to their homes. But if the women's exit is at a distance from the exit of men (as is common in many of today's *Masjids*), and no mixing

[1] Related by Muslim (440), Ahmad (7351), At-Tirmidhee (224), An-Nassaaee (820), Abu Daawood (678), Ibn Maajah (1000), and Ad-Daarimee (1268).

[2] Related by Bukhaaree (866), Ahmad (26001), An-Nassaaee (1333), Abu Daawood (1040), and Ibn Maajah (932).

occurs by everyone leaving at once, then men may leave immediately and women may wait a while in their place of prayer. Since the reason behind the ruling in this issue - mixing between the sexes - is not present, the ruling no longer applies. And Allāh ﷻ knows best.

Related Issue: If the prayer-hall of women is separate from the main prayer-hall for men, then the best of rows for women becomes the first row, and the worst of them becomes the last row. The reason why the Prophet ﷺ stated the opposite is no longer applicable when men and women pray in different rooms; the front row, therefore, returns to its status of superiority.

Chapter 12

The Manners Of Sleeping

Allāh ﷻ said:

﴿وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾﴾

"And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen" (Qur'an 30:23)

Allāh ﷻ said:

﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾﴾

"And have made your sleep as a thing of rest" (Qur'an 78:9)

And Al-Baraa Ibn 'Aazib ﷺ related that the Messenger of Allāh ﷺ said,

«إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، ثُمَّ قُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ.. الحديث»

"When you go to your bed, then perform the same ablution that you perform for prayer. Next, lie down on your right side, and then say, 'O Allāh, I submit my soul unto You, and I entrust my affair unto You..."[1]

[1] Related by Bukhaaree (247) and Muslim (2710).

The Etiquettes Of Sleeping

1) Before Going To Sleep, Close (And Lock) Doors And Extinguish The Fire And Lamps

Jaabir Ibn 'Abdullah ﷺ related that the Messenger of Allāh ﷺ said,

«أَطْفِئُوا الْمَصَابِيحَ بِاللَّيْلِ إِذَا رَقَدتُمْ، وَأَغْلِقُوا الأَبْوَابَ . . »

"At night, when you go to sleep, extinguish the lamps and close (lock) the doors..."[1]

In another narration, the Prophet ﷺ said,

«وَأَجِيفُوا الأَبْوَابَ، وَأَطْفِئُوا الْمَصَابِيحَ فَإِنَّ الْفُوَيْسِقَةَ رُبَّمَا جَرَّتِ الْفَتِيلَةَ فَأَحْرَقَتْ أَهْلَ الْبَيْتِ»

"Close the doors and extinguish the lamps, for a mouse might drag the wick and set fire upon the people of the house."[2]

And in yet another narration, Ibn 'Umar ﷺ related that the Prophet ﷺ said,

«لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ»

"Do not leave the fire [to burn] in your homes when you go to sleep."[3]

Do these commands - which are indeed commands since the Prophet ﷺ gave them in the imperative - impart a meaning of compulsory, of recommended, or of plain sound advice, which one does not have to follow? Scholars disagree about the answer to this question.

To better understand the question, we need to recognize that the

[1] Related by Bukhaaree (6296), Muslim (2012), Ahmad (13816), At-Tirmidhee (1812), Abu Daawood (3731), and Maalik (1727).

[2] Related by Bukhaaree (6259).

[3] Related by Bukhaaree (6293), Muslim (2015), Ahmad (4501), At-Tirmidhee (1813), Abu Daawood (5246), and Ibn Maajah (3769).

Prophet ﷺ explained the reason why he gave his command: fear that the house will burn down, for he ﷺ said:

« فَإِنَّ الْفُوَيْسِقَةَ [الْفَأْرَة] رُبَّمَا جَرَّتِ الْفَتِيلَةَ فَأَحْرَقَتْ أَهْلَ الْبَيْتِ»

"For a mouse might drag the wick and set fire upon the people of the house."

Al-Qurtubee said, "From these *Ahadeeth* we conclude that, when a person spends the night alone in a house and when a fire is burning therein (such as in a fireplace), he should extinguish it before going to sleep; or at least he should take the necessary precautions to avoid the spreading of the fire. And if there is a group of people in the same house, then one of them - most worthy for this duty is the last of them to go to sleep - should extinguish the fire. And whosoever is remiss in this duty has acted contrary to the *Sunnah* and has refrained from applying it."

The reason for closing doors before going to sleep is mentioned in a *Hadeeth* that is related by Jaabir ﷺ: "Close doors and mention the name of Allāh, for indeed, the *Shaitaan* (Devil) does not open a closed (locked) door."[1] Ibn Daqeeq Al-'Eed said, "In closing (and locking) the doors to one's home, one achieves benefits both of the worldly and religious kind: his life and wealth are protected from evildoers and he is protected from the *Shaitaan*. The Prophet's saying, "For indeed, the *Shaitaan* (Devil) does not open a closed (locked) door," tells us that the reason why he ordered us to close the doors to our homes is to prevent the *Shaitaan* from mixing with us. The Prophet ﷺ specifically pointed out this benefit because, [as opposed to the other worldly benefits], it is one that can only be known through prophethood (revelation)..."

Question: If one takes the necessary precautions to avoid the spreading of a fire in his home, may it then be said that it is permissible for him to leave the fire and lamps on when he goes to sleep?

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[1] Related by Muslim (2012).

Answer: If he is safe from harm, then on the surface at least, what he is doing is okay, because the reason mentioned in the *Hadeeth* is no longer relevant to his situation. This is because the Prophet ﷺ not only gave an order, which by itself must be applied, but he also mentioned the reason why he gave it: so that a mouse does not set fire upon the people of a house. If that reason is no longer relevant - i.e., one doesn't fear that happening because he takes necessary precautions - then the prohibition is no longer in effect.[1]

2) Performing Ablution (*Wudoo*) Before Going To Sleep

Al-Baraa Ibn 'Aazib ؓ reported that the Prophet ﷺ said,

«إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ.. الحديث»

"When you go to your bed [to sleep], then perform the same ablution that you perform for prayer..."[2]

When one goes to sleep, it is recommended and not obligatory to first perform ablution. Ahmad's narration of the *Hadeeth* supports this ruling:

«إِذَا أَوَيْتَ إِلَى فِرَاشِكَ طَاهِرًا...»

"When you retire to your bed, while you are in a state of purity..."[3]

So if you are already in a state of purity, you do not have to perform ablution over again; the point is for one to go to sleep upon a state of purity, so that if he does die that night, he dies upon that state. Furthermore, when one is upon a state of purity as he goes to sleep, his dreams will be more truthful and the *Shaitaan* will be less able to harm him or frighten him during his sleep.

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[1] An-Nawawee issued this ruling in Sharh Muslim, Vol. 7 (13/156) (2015).

[2] Related by Bukhaaree (247), Muslim (2710), Ahmad (18114), At-Tirmidhee (3574), and Abu Daawood (5046).

[3] Related by Ahmad (18089).

3) Dusting Off The Bed Before Lying Down On It

It is from the Prophet's *Sunnah* that, before lying down on his bed to go to sleep, he ﷺ would dust off his mattress with the side of his lower garment three times. Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ . . الحديث»

"When one of you retires to his bed, then let him dust off his bed with the side of his lower garment, for indeed, he does not know what came on it after he left it [the last time]..."

Another narration of the *Hadeeth* is worded thus: "When one of you goes to his bed, then let him dust it off three times with the side of his garment..." Muslim related the *Hadeeth* with this wording: "Then let him take his lower garment, and with it, dust off his bed; and let him mention Allāh's name, for indeed, he does not know what came on his bed after he last left it." And finally, At-Tirmidhee related it with this wording: "When one of you stands up from his bed and then later returns to it, then let him dust it off..."[1] From these narrations, we learn a number of benefits and rulings. First, it is recommended to dust off a mattress before lying down on it to go to sleep. Second, one should dust the mattress off three times. Third, as one is dusting it off, one should mention Allāh's name. Fourth, when one is already on his bed but then gets up, it is recommended for him to dust it off another time when he returns; why one should dust it off a second time is explained in one of the aforementioned narrations: "For indeed, one of you does not know what came on it after he [last] left it." Finally, one should use the inside of his lower garment. Though scholars have given different opinions in the matter, the Prophet ﷺ did not specifically mention the wisdom behind using the lower garment as opposed to one's

[1] Related by Bukhaaree (6320, 7393), Muslim (2714), Ahmad (7752), At-Tirmidhee (3401), Abu Daawood (5050), Ibn Maajah (3874), and Ad-Daarimee (2684).

hands or upper garment, for example. But as always in the *Shariah,* the application of any given ruling that is legislated in the Qur'an or Sunnah does not hinge upon our knowledge of the wisdom behind that ruling. So whenever a *Hadeeth* is authentically related, we must apply the ruling it imparts, even if we don't know the wisdom behind it. It is a question of submission, a fundamental basis in the religion that we must all adhere to.

4) Sleep On Your Right Side And Place Your Cheek On Your Right Hand

Al-Baraa Ibn 'Aazib ﷺ related that the Prophet ﷺ said,

«إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ.. الحديث»

"When you go to your bed, then perform the same ablution that you perform for prayer, and then lie down on your right side..."

In another *Hadeeth,* Hudhaifah ﷺ said, "When the Prophet ﷺ would go to his bed at night, he would place his hand underneath his cheek..." And the following is from Ahmad's narration of the *Hadeeth*: "When he would retire to his bed, he would place his right hand under his cheek..."[1]

Two benefits of sleeping on one's right side are that it helps a person wake up with energy and that, when compared to sleeping on one's left side, less weight is put on the heart.

5) Reciting Something From The Qur'an

It was from the Prophet's guidance that he would not go to sleep until he first read something from the Qur'an. When a Muslim recites the Qur'an before going to sleep, he becomes protected from *Shaitaan* and his dreams become truer in their meanings. In regards to this issue, many narrations are related from the Prophet ﷺ; here, we will mention some of those narrations and certain of the verses and chapters that one should read before

[1] Related by Bukhaaree (6314) and Ahmad (22733); others related it as well, but without the mention of 'hand.'

going to sleep:

a) Recitation of the throne verse (*Aayatul-Kursee*):

We learn about the importance of reading the Throne Verse before going to sleep from the well-known narrative of Abu Hurairah ﷺ; it relates how, on three consecutive nights, he caught a thief stealing from *Zakaat* wealth. When Abu Hurairah ﷺ decided on the third night to take the man prisoner and escort him to the Prophet ﷺ, the man said, "Let me teach you words, through which Allāh will cause benefit to befall you." Abu Hurairah ﷺ asked, "And what are they?" He said, "When you retire to your bed, then recite the Throne Verse (*Aayatul-Kursee*):

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

"Allāh! Laa ilaha ill Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists" (Qur'an 2:255),

until you complete the verse; for indeed, you will [in consequence] continue to have a protector over you from Allāh, and no *Shaitaan* (devil) will come near you until the morning." Abu Hurairah ﷺ later related, "And so I let him go, and in the morning, the Messenger of Allāh ﷺ said to me,

«مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟»

"What did your prisoner do last night?'

I said, 'O Messenger of Allāh, he claimed that he would teach me words, through which Allāh would cause benefit to befall me.' He ﷺ said,

«مَا هِيَ؟»

'What were they?'

I said, 'He said to me: when you retire to your bed, then recite the Throne Verse from its beginning until you complete the Verse:

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

"Allāh! Laa ilaha ill Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists} (Qur'an 2:255).

'And he said to me: You will continue to have a protector over you from Allāh, and no *Shaitaan* will come near you until the morning - and they (the Companions ﷺ) were more ardent than anyone else in [doing] good.' The Prophet ﷺ then said,

«أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلَاثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ؟»

"Verily, he told you the truth, though he is a liar. O Abu Hurairah, do you know who was speaking to you for the last three nights?'"

Abu Hurairah ﷺ answered, "No." The Prophet ﷺ said,

«ذَاكَ شَيْطَانٌ»

"That was Shaitaan."[1]

b) Recitation of "the purity" Chapter and *Al-Mu'awwadhatain* (a title that refers to both "the daybreak" Chapter and "mankind" Chapter)

Every night when he would go to sleep, the Prophet ﷺ would recite these three chapters of the Qur'an: "The Purity" Chapter, "The Daybreak" Chapter, and "Mankind" Chapter - the three last chapters (*Soorahs*) of the Qur'an. After reciting them, he would then blow into his hands; the word for 'blow' in 'Aaisha's narration is *Nafth*. *Nafth* is lesser in degree than spitting, which always involves saliva, and so it resembles blowing more closely than anything else, perhaps with a small amount of spittle;

[1] Bukhaaree related it in the "Book of *Al-Wakaalah*," but he related the *Hadeeth Mu'allaqan*; nonetheless, it is related in connected form with An-Nassaaee, Al-Ismaa'eelee, and Abu Na'eem(Refer to Fathul-Baaree 4:569).

however, it has also been said that *Nafth* is the same thing as spitting. Whatever the case may be, the Prophet ﷺ would blow into his hands, and then wipe his hands over as much of his body as he was able to, and then he would repeat the process two more times. The following is the *Hadeeth* which describes this practice; in it, 'Aaisha ﵂, the Mother of the Believers, said, "When the Prophet ﷺ would retire to his bed every night, he would gather his hands together and then blow into them. Then he ﷺ would read in them,

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾

"Say (O Muhammad ﷺ): "He is Allāh, the One",

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١﴾

"Say: "I seek refuge with (Allāh) the Lord of the day-break},

and

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١﴾

"Say: "I seek refuge with (Allāh) the Lord of mankind".

Then he ﷺ would wipe them over as much of his body as he was able to, beginning with them over his head, his face, and the front part of his body. He ﷺ did that three times."[1] 'Aaisha ﵂ pointed out that the Prophet ﷺ would perform this practice every single night; therefore, we should strive to do the same.

Related Issue: The practice described above is not limited to when one goes to sleep; instead, when one becomes sick, it is also recommended for him to read the three chapters, blow into his hands, and then wipe them over his body. Bukhaaree related the following saying of 'Aaisha ﵂: "Whenever the Prophet ﷺ fell ill, he ﷺ would blow on his own self with *Al-Mu'awwidhaat* (referring to "The Daybreak" and "Mankind" Chapters, but pointing as well to "The Purity" Chapter), and after doing that, he ﷺ would wipe [over his body or over the part of his body that was ailing] with his hand. And when he fell ill with the illness

[1] Related by Bukhaaree (5017).

that led to his death, I began to blow on his person with *Al-Mu'awwidhaat*, which he ﷺ would blow (with), and I would wipe after doing that with the hand of the Prophet ﷺ."[1]

c) Recitation of "*Al-Kaafiroon*," indicating one's renunciation of shirk (Associating partners with Allāh in worship)

Farwah Ibn Nawful related from his father, Nawfal ﷛, that the Prophet ﷺ said to him, "Recite:

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ۝١﴾

"Say: (O Muhammad ﷺ to these Mushrikoon and Kaafiroon):

"O *Al-Kaafiroon* (disbelievers in Allāh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)!}. Then go to sleep at its end, for indeed, it is [an indication of one's] freedom from *Shirk* (Associating partners with Allāh in worship) (i.e., the person who recites it before going to sleep absolves himself from the gravest of sins: *Shirk*)."[2]

d) Reciting "*Tabaarak*" Chapter and "*Alif-Laam-Meem, Tanzee-lus-Sajdah*"

Jaabir ﷛ said, "The Messenger of Allāh ﷺ would not sleep until he read '*Alif-Laam-Meem Tanzeel As-Sajdah*' and '*Tabaarakalladhee Biyadihil-Mulk* (The Dominion Chapter).'"[3]

Related Issue: There is a narration that encourages Muslims to consistently recite "The Dominion" Chapter. Abu Hurairah ﷛ related that the Prophet ﷺ said,

«سُورَةٌ مِنَ الْقُرْآنِ ثَلاثُونَ آيَةً تَشْفَعُ لِصَاحِبِهَا حَتَّى يُغْفَرَ لَهُ، تَبَارَكَ الَّذِي

[1] Related by Bukhaaree (4439), Muslim (2192), Ahmad (24310), Abu Daawood (3902), Ibn Maajah (3529), and Maalik (1755).

[2] Related by Abu Daawood - the above-mentioned wording is from his narration of the *Hadeeth*, and Al-Albaanee ruled that it is authentic; by Ahmad (23295); by At-Tirmidhee (3403); and by Ad-Daarimee (1755).

[3] Related by Bukhaaree in Al-Adab Al-Mufrad (1027), and Al-Albaanee said, "Authentic *Lighairihi* (i.e., authentic by dint of other narrations that attest to it).

بِيَدِهِ الْمُلْكُ»

"A Soorah (Chapter) from the Qur'an, which has thirty verses, intercedes for its Saahib (the person who recites it frequently, reflects upon it, and applies its meanings) until he is forgiven: '{Blessed be He in Whose Hand is the dominion} (i.e., 'The Dominion' Chapter).'"[1]

e) Recitation of the last two verses from "The Cow (*Al-Baqarah*)" Chapter

Abu Mas'ood Al-Badree ﷺ related that the Messenger of Allāh ﷺ said,

«الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَتَاهُ»

"As for the last two verses of Soorah Al-Baqarah ('The Cow' Chapter), whoever reads them at night, then they suffice him."[2]

In what sense are they sufficient for him? An-Nawawee said, "It has been said that 'suffice him' means that they are sufficient for him, so that he does not have to stand up at night to pray (voluntary units of prayer, because he will receive a similar reward); it has also been said that it means protection from *Ash-Shaitaan* (the Devil); and it has also been said that it means protection from illnesses. And all of these interpretations are plausible."

6) Reading Certain Supplications And Invocations

It was also from the Prophet's guidance that he ﷺ would make certain supplications at the end of the night; every Muslim should read them and remember Allāh ﷻ before going to sleep, for in a narration related by Abu Hurairah ﷺ, the Messenger of Allāh ﷺ said,

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[1] Related by Abu Daawood (1400), and Al-Albaanee ruled that it is *Hasan*; by Ahmad (7915); by At-Tirmidhee (2791); and by Ibn Maajah (3786).

[2] Related by Bukhaaree (4008), Muslim (807), Ahmad (16620), At-Tirmidhee (2881), Abu Daawood (1397), Ibn Maajah (1368), and Ad-Daarimee (1487).

«مَنِ اضْطَجَعَ مَضْجَعًا لَمْ يَذْكُرِ اللهَ تَعَالَى فِيهِ إِلَّا كَانَ عَلَيْهِ تِرَةً يَوْمَ الْقِيَامَةِ، وَمَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللهَ عَزَّ وَجَلَّ فِيهِ إِلَّا كَانَ عَلَيْهِ تِرَةً يَوْمَ الْقِيَامَةِ»

"Whoever lies down without remembering Allāh Ta'aalaa (The Exalted) during the period that he lies down, then that [time lost] will be a cause of regret for him on the Day of Resurrection. And whoever sits down without remembering Allāh 'Azza Wa-Jall (to Him belongs Might and Majesty) during the period that he sits down, then that [time lost] will be a cause of regret for him on the Day of Resurrection."[1]

Upon contemplating the various nighttime supplications of the Prophet ﷺ, one should appreciate the wonderful and profound meanings contained in them. In those supplications, the Prophet ﷺ mentioned *At-Tawheed* and its various categories; expressed his poverty before Allāh ﷻ; asked Allāh ﷻ to forgive him, to accept his repentance, and to protect him from punishment in the Hereafter; took refuge with Allāh from *Ash-Shaitaan* (the Devil); praised and thanked Allāh ﷻ for His favors; and expressed many other beautiful meanings. For the benefit of anyone who wants to increase in goodness, here are some of the invocations that the Prophet ﷺ supplicated with before going to sleep:

a) The saying: "O Allāh, protect me from Your punishment on the day Your servants are resurrected." Hafsah ﵂, wife of the Prophet ﷺ, said,

«كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ، ثَلَاثَ مَرَّاتٍ»

"Whenever he (the Prophet ﷺ) wanted to sleep, he ﷺ would place his right hand underneath his cheek, after which he ﷺ would say: "O Allāh, protect me from Your punishment on the

[1] Related by Abu Daawood (5059), and Al-Albaanee ruled that it is authentic.

day Your servants are resurrected (Three times)."[1]

b) The saying: "In Your name, O Allāh, I live and die." Hudhaifah Ibn Al-Yamaan ﷺ said, "When the Prophet ﷺ would retire to his bed, he ﷺ would say,

«بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا . . .»

"In Your name, O Allāh, I live and die..."[2]

c) The saying: "O Allāh, verily You have created my soul and You shall take its life..." 'Abdullah Ibn 'Umar ﷺ once ordered a man to say the following words upon going to sleep: "O Allāh, verily You have created my soul and You shall take its life, to You belongs its life and death. If you should keep my soul alive, then protect it, and if You should take its life, then forgive it. O Allāh, I ask You to grant me good health." A man asked 'Abdullah ﷺ, "Did you hear this from 'Umar ﷺ ('Abdullah's father)?" 'Abdullah ﷺ said, "From one who is better than 'Umar ﷺ - from the Messenger of Allāh ﷺ."[3]

d) The saying: "In Your name, my Lord, I lie down and in Your name I rise..." Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ لِيَضْطَجِعْ عَلَى شِقِّهِ الأَيْمَنِ، ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ»

[1] Related by Ahmad (25926); Abu Daawood (5045) - the above-mentioned wording is from his narration, and Al-Albaanee ruled that it is authentic, with the exception of the words, "Three times"; At-Tirmidhee (3398); and Ahmad (22733), from the *Hadeeth* of Hudhaifah Ibn Al-Yamaan ﷺ.

[2] Related by Bukhaaree (6312), Ahmad (22760), At-Tirmidhee (3417), Abu Daawood (5049), and Ibn Maajah (3880).

[3] Related by Muslim (2712) and Ahmad (5478).

"When one of you retires to his bed, then let him dust off his bed with the side of his lower garment, for indeed, he does not know what came on it after he left it [the last time]. Next, let him lie down on his right side, and then let him say, "In Your name, my Lord, I lie down and in Your name I rise, so if You should take my soul, then have mercy upon it, and if You should return my soul, then protect it in the manner You do so with Your righteous servants."[1]

e) The saying: "O Allāh, Lord of the seven heavens, the earth, and the exalted throne..." Abu Hurairah ﷺ said, "The Messenger of Allāh ﷺ would command us to say [the following] upon retiring to our beds:

«اللَّهُمَّ رَبَّ السَّمَواتِ، وَرَبَّ الأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، اللَّهُمَّ أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيءٌ، وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيءٌ، اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ»

"O Allāh, Lord of the seven heavens, the earth, and the exalted throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrah, the Injeel, and the Furqaan (One of the many names of the Qur'an; it means: The Criterion which distinguishes between truth and falsehood), I take refuge in You from the evil of every beast You shall seize by the forelock. O Allāh, You are The First, so there is nothing before You, and You are The Last, so there is nothing after You. You are Ath-Thaahir (Indicates the greatness of His attributes and the insignificance of every single creation in respect to His

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[1] Related by Bukhaaree (6320), Muslim (2714), Ahmad (7313), At-Tirmidhee (3401), Abu Daawood (5050), Ibn Maajah (3874), and Ad-Daarimee (2684). And the above-mentioned wording is from Abu Daawood's narration of the *Hadeeth.*

greatness and Highness, for He is above all of His creation as regards His essence and attributes), so there is nothing above You and You are Al-Baatin (Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things, just as it indicates His closeness and nearness to all in a manner which befits His majesty), so there is nothing closer than You. Settle our debt for us and spare us from poverty.""[1]

f) The saying: "O Allāh, Creator of the heavens and the earth..." Abu Hurairah ﷺ reported that Abu Bakr As-Siddeeq ﷺ said, "O Messenger of Allāh, command me with words I should say in the morning and in the evening." The Prophet ﷺ said,

«قُلْ: اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشَرَكِهِ»

"Say: O Allāh, Creator of the heavens and the earth, Knower of the seen and the unseen, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk (to associate partners with Allāh in worship) of the devil."

The Prophet ﷺ said,

«قُلْهَا: إِذَا أَصْبَحْتَ، وَإِذَا أَمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ»

"Say them (these words) in the morning, in the evening, and when you retire to your bed."[2]

g) The saying: "All praise is to Allāh, Who has fed us and gave

[1] Related by Muslim (2713), Ahmad (8737), At-Tirmidhee (3400), Abu Daawood (5051), and Ibn Maajah (3831).

[2] Related by Abu Daawood (5067), and Al-Albaanee ruled that it is authentic; by Ahmad (7901); by At-Tirmidhee (3392); and by Ad-Daarimee (2689).

us drink, and Who is sufficient for us and has sheltered us..." Anas ﷺ related that upon retiring to his bed, the Messenger of Allāh ﷺ would say:

«الْحَمْدُ للهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَ»

"All praise is to Allāh, Who has fed us and gave us drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them."[1]

h) To make *At-Tasbeeh* and *At-Tahmeed* 33 times each, and to make *At-Takbeer* 34 times 'Alee ﷺ related that Faatimah ﷺ complained about her hand and [the sores] it received in working the hand mill. She went to the Prophet ﷺ in order to ask him to provide her with a servant, but since she didn't find him at his home, she mentioned her situation and request to 'Aaisha ﷺ. When the Prophet ﷺ returned home, 'Aaisha ﷺ informed him about her meeting with Faatimah ﷺ. 'Alee ﷺ later related, "He (the Prophet ﷺ) then came to us, and by then we were lying down [to sleep]. I made a move to stand up, and he ﷺ said, 'Remain where you are,' after which he sat between us until I felt the coldness of his feet on my chest. He ﷺ then said,

«أَلَا أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ؛ إِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا أَوْ أَخَذْتُمَا مَضَاجِعَكُمَا فَكَبِّرَا ثَلَاثًا وَثَلَاثِينَ، وَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، فَهَذَا خَيْرٌ لَكُمَا مِنْ خَادِمٍ»

"Shall I not guide you to that which is better for you than a servant: When you both retire to your bed or lie down [to go to sleep], then Kabbiraa (i.e., say, 'Allāhuakbar,' Allāh is the Greatest) 33 times (in other narrations, he ﷺ said, '34 times'), Sabbaihaa (i.e., say, 'Subhaanallah,' How perfect Allāh is!) 33

[1] Related by Muslim (2710), Ahmad (12124), At-Tirmidhee (3396), and Abu Daawood (5053).

times, and Ihmidaa (i.e., say, 'Alhamdulillah,' All praise is to Allāh) 33 times. Doing this is better for you than [for you to have] a servant."[1]

i) The saying: "In Your name, O Allāh, I lie down; O Allāh, forgive me my sin..." Abu Zuhair Al-Anmaaree ﷺ related that, whenever the Messenger of Allāh ﷺ would lie down on his bed at night, he ﷺ would say,

«بِسْمِ اللهِ وَضَعْتُ جَنْبِي، اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَأَخْسَأْ شَيْطَانِي، وَفُكَّ رِهَانِي، وَاجْعَلْنِي فِي النَّدِيِّ الأَعْلَى»

"In Your name, O Allāh, I lie down; O Allāh, forgive me my sin, drive away and humiliate my Shaitaan (devil), help free my soul from all rights that are upon me (by forgiving me for the deeds I did which did not please You), and make me join the gathering of the highest company of angels."[2]

j) The saying: "I take refuge in the perfect words of Allāh from His anger and punishment..." for a person who becomes frightened during his sleep. 'Amr Ibn Shu'aib related from his father, who related from his father that the Messenger of Allāh ﷺ would teach his Companions ﷺ words to say when they became frightened or terrified:

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ»

"I take refuge in the perfect words of Allāh from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils."

Ahmad related the *Hadeeth* with this wording: "The Messenger of Allāh ﷺ would teach us words to say when we [wake up from]

[1] Related by Bukhaaree (6318), Muslim (2727), Ahmad (605), At-Tirmidhee (3408), Abu Daawood (2988), and Ad-Daarimee (2685).

[2] Related by Abu Daawood (5054), and Al-Albaanee ruled that it is authentic.

sleep in a state of fear: 'I take refuge in the perfect words of Allāh...'"[1]

k) The saying: "O Allāh, I submit my soul unto You, and I entrust my affair unto You..." Al-Baraa Ibn 'Aazib ﷺ related that the Prophet ﷺ said,

«إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ ثُمَّ قُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ..»

"When you go to your bed, then perform the same ablution that you perform for prayer; then lie down on your right side; and then say: 'O Allāh, I submit my soul unto You, and I entrust my affair unto You, and I totally rely on You, in hope and fear of You. Verily there is no refuge nor safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent.' If you die on that night, then you will be upon Al-Fitrah (Al-Haafiz Ibn Hajr said that Al-Fitrah here means 'the Religion of Islam'). And make them the final [words] you speak..."[2]

Related Issue: Shaddaad Ibn Aous ﷺ reported that the Prophet ﷺ said,

«سَيِّدُ الاسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، قَالَ: وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ

[1] Related by Abu Daawood (3893), and Al-Albaanee ruled that his narration of the *Hadeeth* is *Hasan*; by Ahmad (6657); and by At-Tirmidhee (3528).

[2] Related by Bukhaaree (247), Muslim (2710), Ahmad (18044), At-Tirmidhee (3394), Abu Daawood (5046), Ibn Maajah (3876), and Ad-Daarimee (2683).

أَنْ يُصْبِحَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ»

"The Chief of Al-Istighfaar (Invocations with which one invokes Allāh ﷻ to forgive him) is for you to say: 'O Allāh, You are my Lord; none has the right to be worshipped but You. You created me, and I am Your slave. I am upon Your covenant and promise as much as I am able to be. I seek refuge with You from the evil of what I have done. I completely acknowledge to You Your favor upon me, and I completely acknowledge my sin, so forgive me, for verily, none forgives sins except You.' Whoever says them (these words) during the day, believing with certainty in them (i.e., sincerely saying them, believing with certainty that what one is saying is true, etc.), and then dies on that day before the evening arrives, then he is from the people of Paradise. And whoever says them in the night, believing with certainty in them, and then dies before the morning, then he is from the people of Paradise."[1]

This invocation is from Allāh's countless favors upon His believing slaves: a small deed, which requires a small effort - yet immense rewards. Therefore, no Muslim should fail to say this supplication every day and night; and a Muslim must be sure to fulfill its condition, 'believing in them,' so that he may achieve Paradise, whose width is as vast as the heavens and the earth. O Allāh, we ask you to make us from the dwellers of Paradise, those with whom You are pleased, those who You make pleased, *Aameen.*

7) Dreams: What One Should Say And Do Upon Seeing A Nightmare Or A Dream That Pleases Him (One That Has A Good Meaning)

There are two kinds of dreams: the good dream, which is from Allāh ﷻ, and the evil dream - one that contains evil meanings or one that is a nightmare - which is from *Ash-Shaitaan* (the Devil). Abu Qataadah ؓ reported that the Prophet ﷺ said,

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[1] Related by Bukhaaree (6306), Ahmad (16666), At-Tirmidhee (3393), and An-Nassaaee (5522).

«الرُّؤْيَا الصَّالِحَةُ مِنَ اللهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلُمًا يَخَافُهُ فَلْيَبْصُقْ عَلَى يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللهِ مِنْ شَرِّهَا، فَإِنَّهَا لَا تَضُرُّهُ»

"The good dream is from Allāh, and Al-Hulm (evil dream: one that is a nightmare or that contains evil meanings) is from Ash-Shaitaan (the Devil). So if one of you sees an evil dream that he is afraid of, then let him spit to his left and take refuge with Allāh from its evil, for then it will not harm him."[1]

Through another chain, Bukhaaree related the same *Hadeeth* with this wording: "So whoever sees something that he dislikes, then let him lightly spit to his left three times, and let him seek refuge [with Allāh] from *Ash-Shaitaan* (the Devil)." Muslim related it thus: "The good dream is from Allāh, and the evil dream is from the *Shaitaan*. So whoever sees a dream and dislikes something from it, then let him lightly spit to his left, and let him take refuge with Allāh from the *Shaitaan*, and then it (the dream) will not harm him. And he should not inform anyone about it. But if he sees a good dream, then let him rejoice, and let him inform no one save those whom he loves." Muslim also related the following from the *Hadeeth* of Jaabir ﷺ: "Then let him spit to his left three times, and let him seek refuge with Allāh from the *Shaitaan* three times. And let him turn away from the side he was upon (so if he was lying on his left side, he should turn around and lie down on his right side)."[2] Muslim also related the following, which is from the *Hadeeth* of Abu Hurairah ﷺ: "So if one of you sees what he dislikes, then let him stand and pray; and he should not inform any person about it."[3]

Through the various chains of the *Hadeeth*, there are a number of lessons one can learn:

1) A dream can be either good or evil, the former being

[1] Related by Bukhaaree (3292, 6995), Muslim (2261, 2262, and 2263), Ahmad (22129), At-Tirmidhee (2277), Abu Daawood (5021), Ibn Maajah (3909), Maalik (1784), and Ad-Daarimee (2141).

[2] Muslim (2262)

[3] Muslim (2263)

from Allāh ﷻ and the latter (which is called '*Hulm*') from *Ash-Shaitaan*.

2) A person who sees a good dream should rejoice and hope for good to befall him.

3) When one sees a good dream, he is receiving glad tidings from Allāh ﷻ; and he should inform no one about the dream except for those whom he loves.

4) When one sees a dream he dislikes, it is recommended for him to spit three times to his left and to seek refuge with Allāh ﷻ from the accursed *Shaitaan* and from the evil of the dream. It is best to do that three times. Next, he should turn sides, and it is even better if, instead of continuing to sleep, he stands up and prays. If he takes all of these steps, or at least some of them - since certain narrations mention only some of them - the dream will not harm him. And finally, he must not inform anyone about what he saw.

8) It Is Disliked For One To Sleep On His Stomach

Tafkhah Al-Ghaffaaree ﷺ was from the people of *As-Suffah,* poor Companions ﷺ who stayed in the *Masjid,* eating and sleeping there. He ﷺ said, "While I was sleeping in the *Masjid* at the end of the night, a person came to me. I was [at the time] sleeping on my stomach; the [one who came] then moved me with his foot and said, 'Rise, for Allāh hates this position of lying down.' I then raised my head, and there was the Prophet ﷺ, standing over my head."[1] Ibn Maajah related it with this wording: "What is the matter with you that you are sleeping like this? This is a kind of sleeping that Allāh dislikes - or that Allāh detests." This *Hadeeth* clearly prohibits the act of sleeping face down, on one's stomach; Allāh ﷻ hates this position of lying down, or at the very least - according to the second narration - dislikes it; and we must

[1] Bukhaaree related it in Al-Adab Al-Mufrad (1187), and Al-Albaanee ruled that it is authentic (905); Ibn Maajah related it too (3723). And it is also found with Ahmad (7981) and At-Tirmidhee (2768) from the *Hadeeth* of Abu Hurairah ﷺ.

avoid all that is disliked by Allāh ﷻ. As for why it is a disliked position of lying down, Abu Dharr ﷺ said in another narration, "The Prophet ﷺ passed by me while I was lying down on my stomach. He ﷺ then struck me with his foot and said,

«يَا جُنَيْدِبُ: إِنَّمَا هَذِهِ ضَجْعَةُ أَهْلِ النَّارِ»

"O Junaidab, this is nothing other than the lying-down position of the dwellers of the Hellfire."[1]

With this *Hadeeth* in mind, it becomes clear that the reason behind the *Karahaa* (i.e., the deed being *'Makrooh,'* or disliked) is that one resembles the dwellers of the Hellfire when one lies down on his stomach.

9) It Is Disliked To Sleep On A Roof That Does Not Have A Fence Or Wall Or Anything Similar To Prevent One From Falling

'Alee Ibn Shaibaan ﷺ related that the Prophet ﷺ said,

«مَنْ بَاتَ عَلَى ظَهْرِ بَيْتٍ لَيْسَ عَلَيْهِ حِجَابٌ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ»

"Whoever spends the night on the roof of a house that does not have a screen (in another narration, 'that does not have rocks'; the meaning is the same: rocks, a screen, a wall, a fence, or anything that prevents a person from falling), then he is freed from safety (or from guarantee; i.e., he has no safety or guarantee, and he will have to face the consequences of his action)."

Ahmad related it thus: "Whoever spends the night on top of a wall (or fence) or on top of a house with nothing around it (i.e., around the roof) to prevent his leg [from falling], then he is freed from safety (or from guarantee; i.e., he has no safety or guarantee, and he will have to face the consequences of his action..."[2] Fadlullah Al-Jeelaanee said, "...A person must not be

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[1] Related by Ibn Maajah (3724), and Al-Albaanee ruled that it is authentic (3017).

[2] Related by Bukhaaree in Al-Adab Al-Mufrad (1192), and Al-Albaanee ruled that it is authentic (908). Ahmad (20225) and Abu Daawood (5041) related it as well.

remiss in taking the commonsense, necessary steps to bring about that which is beneficial and to ward off that which is harmful, and the aforementioned *Hadeeth* proves this point. When one sleeps on a roof that has no barrier on its sides, he has not taken reasonable steps to ward off harm, for a person might turn over in his sleep (if he is sleeping near the edge) [and fall down] or he might stand up and walk while being drowsy or in a state of near-sleep, whereby he will continue to walk until he falls off; such a person should have taken the reasonable step of not sleeping on that roof. By sleeping there, he placed himself in danger. In contrast to such a person is one who mentions Allāh's name, places his trust in Him, and takes commonsense steps to avoid harm. Either Allāh ﷻ will protect him, reward him for any harm that befalls him by making that harm an expiation for his sins, or raise him in ranking. If one dies after having taken reasonable, commonsense steps to avoid harm and danger, then he dies a martyr – as is related about the person who falls [from a high altitude] or who drowns. But a person who is remiss in taking reasonable, commonsense steps to avoid harm is not in Allāh's *Dhimmah* (i.e., he does not have what is mentioned above for a person who takes those steps): if harm befalls him, he is not rewarded; if he dies, he is not a martyr; in fact, it is feared that he is considered as one who commits suicide. And Allāh ﷻ knows best what is right."

10) What One Should Say When He Wakes Up From Sleep

Upon waking up from sleep, one should recite a number of invocations as well as verses from the Qur'an, all of which are detailed in the Prophet's *Sunnah*. Here, we will mention a few of them:

a) The saying, "None has the right to be worshipped except Allāh, alone without associate, to Him belongs sovereignty and praise..." 'Ubaadah Ibn As-Saamit reported that the Prophet ﷺ said,

«مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ : لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ

الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، الْحَمْدُ لله، وَسُبْحَانَ الله، وَلَا إِلَهَ إِلَّا الله، والله أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِالله، ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِي، أَوْ دَعَا، اسْتُجِيبَ لَهُ، فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلَاتُهُ»

"Whoever wakes up from the night and then says, 'None has the right to be worshipped except Allāh, alone without associate, to Him belongs sovereignty and praise, and He is over all things wholly capable. How perfect Allāh is, and all praise is for Allāh, and none has the right to be worshipped except Allāh, Allāh is the greatest, and there is no power or might except with Allāh,' and then says, 'O Allāh, forgive me,' or supplicates – [then] he will be answered. And if he performs ablution and prays, his prayer will be accepted."[1]

b) Reciting the last ten verses of "The Family Of Imran" Chapter. This practice is related by Ibn 'Abbaas ﷺ, who mentioned it while he was giving an account of a night he spent in the home of his aunt, Maymoonah ﷺ: "...At midnight, or just before, or just after, the Messenger of Allāh ﷺ woke up. He ﷺ sat down and wiped the sleep off his face with his hand. He ﷺ then recited the last ten verses from the 'Family of Imran' Chapter. Next, he ﷺ stood near a hanging canteen, from which he made ablution, performing it well. He ﷺ then stood up and prayed..."[2]

c) The saying: "All praise is for Allāh, Who gave us life after having taken it from us and unto Him is the resurrection." Hudhaifah Ibn Al-Yamaan said, "When the Prophet ﷺ would retire to his bed, he ﷺ would say,

«بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا، وَإِذَا قَامَ قَالَ: الْحَمْدُ لله الَّذِي أَحْيَانَا

[1] Related by Bukhaaree (1154), At-Tirmidhee (3414), Abu Daawood (5060), Ibn Maajah (2878), and Ad-Daarimee (2687).

[2] Related by Bukhaaree (183), Muslim (763), Ahmad (2165), An-Nassaaee (1620), Abu Daawood (58), and Maalik (267).

بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ»

"In Your name, O Allāh, I live and die.' And when he would rise up, he ﷺ would say, 'All praise is to Allāh, Who gave us life after having taken it from us and unto Him is the resurrection.'"[1]

[1] Related by Bukhaaree (6312); Ahmad (22760); At-Tirmidhee (3417), with the wording, "All praise is to Allāh, Who gave life to my soul"; Abu Daawood (5049); Ibn Maajah (3880); and Ad-Daarimee (2686).

Chapter 13

The Manners Of Traveling

Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ»

"Travel is a portion of punishment: it prevents one of you from his food, his drink, and his sleep. So when one fulfills his need (the purpose for which he set out on a journey), then let him hasten back to his family."[1]

The Manners Of Traveling:

1) Bidding Farewell To Friends And Family

When one is about to set out on a journey or trip, it is recommended for him to bid farewell to his wife, relatives, and Muslim brothers. Ibn 'Abdul-Barr said, "When one of you is about to leave for a journey, then let him bid farewell to his brothers, for indeed, Allāh places *Barakah* (blessings) in their supplications." In regard to this issue, there is a *Sunnah* practice that has almost been abandoned, so few are they who apply it. It is to say the supplication that is mentioned in this *Hadeeth*: Quz'ah said, "Ibn 'Umar ﷺ said to me, 'Come and let me bid farewell to you in the same manner that the Messenger of Allāh ﷺ bade farewell to me: I place your religion, your faithfulness, and the ends of your deeds in the trust of Allāh.'"[2] In order to

[1] Related by Bukhaaree (1804), Muslim (1927), Ahmad (7184), Ibn Maajah (2882), Maalik (1835), and Ad-Daarimee (2670).

[2] Related by Abu Daawood (2600), and Al-Albaanee ruled that it is authentic; by Ahmad (4510); by At-Tirmidhee (3442); and by Ibn Maajah (2826).

revive this *Sunnah,* we should bid farewell with the same words, and we should teach others to do the same.

Abu Hurairah ﷺ said, "Wanting to travel, a man went to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh, instruct me.' He ﷺ said,

«أُوصِيكَ بِتَقْوَى اللهِ عَزَّ وَجَلَّ، وَالتَّكْبِيرَ عَلَى كُلِّ شَرَفٍ»

"I instruct you to fear Allāh 'Azza Wa-Jall (Possessor of Might and Majesty) and to make Takbeer (i.e., say, 'Allāhuakbar,' Allāh is the Greatest) upon every high land [that you come across]."

When the man left, the Prophet ﷺ said,

«اللَّهُمَّ ازْوِلَهُ الأَرْضَ، وَهَوِّنْ عَلَيْهِ السَّفَرَ»

"O Allāh, fold and gather the earth for him, and make his journey easy for him.'"[1]

2) It Is Disliked To Travel Alone

'Abdullah Ibn 'Umar ﷺ reported that the Prophet ﷺ said,

«لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمُ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ»

"Were people to know what I know about [a person] being alone, [no] rider would travel alone during the nighttime."[2]

The Prophet ﷺ did not openly detail the harms that result when a person travels by himself; rather, he ﷺ simply pointed out that, were people to know those harms, they would not travel as individuals but rather as groups - of three or more. By not disclosing the harms - for unknown dangers are sometimes more feared than known ones - and by pointing out that one would not travel alone were he to know the dangers associated with doing so, the Prophet ﷺ was able to add stress and emphasis to his warning.

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[1] Al-Baghawee related it (1346; 5/143) in Sharhus-Sunnah, and he ruled that it is *Hasan.*

[2] Related by Bukhaaree (2998), Ahmad (4734), At-Tirmidhee (1673), Ibn Maajah (3768), and Ad-Daarimee (2679).

The prohibition encompasses travel both during the day and during the night; the nighttime was singled out in the *Hadeeth* because that is when evil occurs most often. Also, even though the *Hadeeth* mentioned 'rider,' the prohibition also applies to a person who travels by foot; perhaps the Prophet ﷺ mentioned 'rider' simply because most people who travel ride (a mount in those times, cars during these times) as opposed to walk. And Allāh ﷻ knows best.

Regarding the issue of traveling alone, there is also the *Hadeeth* of 'Abdullah Ibn 'Amr Ibn Al-'Aas رضي الله عنه. He رضي الله عنه reported that the Messenger of Allāh ﷺ said,

«الرَّاكِبُ شَيْطَانٌ، وَالرَّاكِبَانِ شَيْطَانَانِ، وَالثَّلَاثَةُ رَكْبٌ»

"A rider (who is alone) is Shaitaan (a devil); two riders are two devils; three are a convoy."[1]

Al-Khattaabee explained this *Hadeeth*, saying that traveling alone throughout the earth is an action that is from *Ash-Shaitaan* (the Devil), who invites people to travel alone; the same goes for people who travel in pairs of two; but when a travel party is made up of three travelers, it becomes a convoy and a group of companions. If a person travels alone and then dies during his journey, no one is there (especially in the past, when people traveled through the desert, but it can even happen now) to wash him, prepare his corpse, and bury him; nor is there anyone to whom he can mention his will or give a message to convey to his loved ones; nor does he have anyone who can help him carry things during his journey. On the other hand, when three people make up a travel party, they help one another, distribute duties, perform prayer in congregation, and work to protect one another.

[1] Related by Abu Daawood (2607), and Al-Albaanee ruled that it is Hasan; by Ahmad (6709); by At-Tirmidhee (1674); and by Maalik (1831).

3) If A Travel Party Is Made Up Of Three Or More People, It Is Recommended For Them To Appoint One Of Them To Be Their *Ameer* (Leader)

Islam invites people to unite and not to become divided; this, for certain, applies on a societal level, but also to something as small as a three-people traveling party. Abu Sa'eed Al-Khudree ؓ reported that the Messenger of Allāh ﷺ said,

«إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ»

"When three people go out on a journey, then let them appoint one of them to be their Ameer (leader)."[1]

A journey physically brings together fellow travelers, and just like people that are brought together in a society need an *Ameer* to lead them and work for their mutual benefit, fellow travelers also need an *Ameer* for the same reasons. That *Ameer* or leader must work for their benefit, and the people under him must follow him, as long as he does not order them to disobey Allāh ﷻ. If each member of the travel party does what is required of him, they will be united and they will fulfill the purpose of their journey without any mutual rancor or bitterness developing in their hearts.

4) The Prohibition Of Taking A Dog Or A Bell On A Journey

Abu Hurairah ؓ reported that the Prophet ﷺ said,

«لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ»

"The angels do not accompany a company in which there is a dog or a bell (a bell that is usually hung around the neck or body of an animal, so that it makes a ringing noise as the animal moves)."[2]

Abu Hurairah ؓ related another narration that clarifies the prohibition of bells; in it, the Messenger of Allāh ﷺ said,

[1] Related by Abu Daawood (2608), and Al-Albaanee said, *"Hasan Saheeh."*
[2] Related by Muslim (2113), Ahmad (7512), At-Tirmidhee (1703), Abu Daawood (2555), and Ad-Daarimee (2676).

«الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ»

"Bells are the pipes of the Devil."[1]

Scholars disagree about why angels don't accompany a group that has a dog among them; some scholars say that angels stay away because a dog is impure; others say that, because it is prohibited to have a dog – except for one that helps with livestock and hunting – a person who keeps a dog is punished by having angels stay aloof from his company. And Allāh ﷻ knows best.

5) It Is Prohibited For A Woman To Travel Without A *Mahram*

The *Shariah* forbids a woman to travel without a *Mahram* – a rough definition of *Mahram* being any man whom she may be alone with, such as her husband, and men whom she may never marry, such as her father, son, brother, etc.[2] If a woman does travel without a *Mahram*, she becomes a source of *Fitnah* (trial and temptation) for the men she comes across during her travels. The *Ahadeeth* that establish this ruling are at once authentic and clear in their import, leaving no room for interpretation. Here are some of those *Ahadeeth*: Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«لَا يَحِلُّ لِامْرَأَةٍ تُؤمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا مَحْرَمٌ»

"It is not permissible for a woman who believes in Allāh and the Last Day to travel the distance of a day and night, if she does not have a Mahram with her." Muslim related it thus: "It is not permissible for a Muslim woman to travel the distance of a night unless she has a man who is Dhu Hurmah (i.e., who is a Mahram

[1] Related by Muslim (2114), Ahmad (8565), and Abu Daawood (2556).

[2] A complete list of a woman's Mahrams requires a more detailed discussion than is permitted in the scope of this work; sufficient it is to point out (to make it clear that a more detailed discussion is required) that even a woman's male relatives through *Ar-Ridaa'* (breastfeeding) are considered *Mahrams*, yet male cousins are not.

of hers) with her."[1]

In another *Hadeeth,* Ibn 'Abbaas ﷺ reported that he heard the Prophet ﷺ say,

«لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرَنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مَحْرَمٌ»

"Let no man be in seclusion with a woman (i.e., if he is not her Mahram), and let no woman travel without a Mahram."

A man then stood and said, "O Messenger of Allāh, I have been enlisted for such and such battle, and my woman has left to perform *Hajj.*" The Prophet ﷺ said,

«اذْهَبْ فَحُجَّ مَعَ امْرَأَتِكَ»

"Go and perform Hajj with your woman (i.e., wife)."[2]

In this last *Hadeeth,* we see how serious the prohibition is of a woman traveling the distance of a day and night with a *Mahram* - her father, brother, husband, son, etc. The Prophet ﷺ deemed it more important for the man to be with his wife who had left to perform *Hajj* than to participate with his fellow Muslims in a battle for which he had already been enlisted. An-Nawawee said, "This *Hadeeth* establishes the principle that, when two matters conflict with one another, one should give precedence to the more important matter. Since the man could either perform *Hajj* or go out to battle, but not both (since both *Hajj* and the battle were taking place at the same time), the Prophet ﷺ informed him that, in his situation, *Hajj* was the more important of the two matters. Someone could have taken his place in battle, as opposed to *Hajj,* where he was needed as a *Mahram* to accompany his wife."[3]

An Argument Made Today: Some people say that, with the

[1] Related by Bukhaaree (1088), Muslim (1339), Ahmad (7181), At-Tirmidhee (1170), Abu Daawood (1733), Ibn Maajah (2899), and Maalik (1833).
[2] Related by Bukhaaree (3006), Muslim (1341), Ahmad (1935), and Ibn Maajah (2900).
[3] Sharh Saheeh Muslim (9/39)

exigencies of present-day life, a woman often has no choice but to travel alone. They argue that a woman is not in any danger when she travels with fellow passengers on a plane or train, for example. One of them might say, "Why is it wrong for my wife to travel alone, when I send her off at the airport, making sure she gets on the plane, and her brother receives her in the other country?"

The Answer To That Argument: First, we must understand that the *Fitnah* (trial and temptation) of women is from the greatest of *Fitnahs* that any Nation has been tested with – a *Fitnah* that the Prophet ﷺ warned us about in his saying:

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

"Verily, the world is sweet, fresh, and green (here the Prophet ﷺ is perhaps likening the world to the beauty of greenery and vegetation or to the quickness with which the beauty of vegetation fades away and dies). And indeed, Allāh has made you to succeed previous generations, and then sees how you act (either with obedience to Him or disobedience); so beware of this world and beware of women, for the first Fitnah (test, trial, temptation) of Banu Israel (The Children of Israel) was in women."[1]

Therefore, if a woman is left alone to travel without a *Mahram*, and if she is made to work side by side with men, taking on positions of leadership among men, then we have a clear warning sign that we will be afflicted with the same *Fitnah* that Banu Israel was afflicted with – and we seek refuge with Allāh ﷻ.

Second, we must face up to two very real facts: women are weak and, because they need men to protect them and take care of their affairs, they are easily drawn to men; the other very real fact is that many men have weak *Eemaan* (faith) in their hearts and have almost no religious deterrent in their hearts to hold them

[1] Related by Muslim (2742), Ahmad (10759), At-Tirmidhee (2191), and Ibn Maajah (4000).

back from doing evil. When we seriously consider these two facts, the dangers and trials associated with women traveling alone should become very clear to us. Sure, a woman who travels on a plane is not alone, for she is with other passengers, but those passengers are all strangers to her. Her being alone, other men being alone, and her need to talk to them to help her, for example - all open up possibilities of evil. The reality is that many people have diseases in their hearts, and even more people have eyes that wander and imaginations that tag along. Given these temptations and evils, a woman who travels alone has no *Mahram* to protect her or to keep her in check (which is also a form of protecting her).

Now let us consider this argument: "Why is it wrong for my wife to travel alone, when I send her off at the airport, making sure she gets on the plane, and her brother receives her in the other country?" The man who says this does not know for sure whether, due to mechanical problems, the plane will land elsewhere and whether the passengers will be forced to stay there for a number of hours, a day, or even longer. In that case, where is a woman's *Mahram*, whom she needs to take care of her and to protect her life as well as her soul from *Fitnah*? Finding herself alone in such circumstances, a woman is easy prey to temptation.

6) It Is Recommended To Travel On Thursday, At The Beginning Of The Day

It is from the Prophet's guidance that he loved to depart for his travels on Thursdays, at the beginning of the day. Ka'ab Ibn Maalik ﷺ said, "The Prophet ﷺ departed for the Battle of Tabook on Thursday, and he ﷺ loved to leave [for a journey or trip] on Thursday." Ahmad related it thus: "When the Prophet ﷺ wanted to travel, he would rarely leave on any day other than Thursday."[1] In another *Hadeeth*, Sakhr Al-Ghaamidee ﷺ related that the Prophet ﷺ said,

«اللَّهُمَّ بَارِكْ لأُمَّتِي فِي بُكُورِهَا»

[1] Related by Bukhaaree (2950) and Ahmad (15354).

"O Allāh, bless my Nation in its earliness."

The narration continues: "And when he (the Prophet ﷺ) would send a company (a group of people for a specific mission) or an army, he would send them at the beginning of the day. And Sakhr ﷺ was a businessman; he ﷺ would send his merchandise at the beginning of the day, and he then became rich and his wealth became abundant."[1]

Question: What is the ruling for traveling on Friday?

Answer: According to the *Mazhab* (perhaps here meaning, according to the *Mazhab* of Imam Ahmad), if one must need travel on Friday, he may not travel after midday; so if he is still in his home city when midday comes to pass, he must perform the *Jumu'ah* prayer before he departs. It would perhaps be better if it were said: after the call to *Jumu'ah* prayer is made, as opposed to after noontime, for Allāh ﷻ commanded Muslims to go to *Jumu'ah* and to leave off trade after the call for *Jumu'ah* prayer is made:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ﴾

"O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allāh [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business." (Qur'an 62:9)

Nonetheless, the proponents of the first view say that, upon the entering of noontime, *Jumu'ah* prayer becomes compulsory, and the time for *Jumu'ah* prayer sets in, which is why one should not depart for a journey after noontime on Friday.

7) Supplications That Are Related To Travel

Sunnah compilations abound with invocations that a traveler

[1] Related by Abu Daawood (2606) – the above-mentioned wording is from his narration of the *Hadeeth*, and Al-Albaanee ruled that it is authentic; by Ahmad (15012); by At-Tirmidhee (1212); by Ibn Maajah (2236); and by Ad-Daarimee (2435).

should say, beginning with when he places his leg on his mount (or means of conveyance, such as a car) to the moment he returns home from his travels. Here are some of those invocations:

a) The supplication for mounting any means of conveyance: 'Alee Ibn Rabee'ah said, "I saw 'Alee ؓ once when a mount was brought for him to climb on. When he ؓ placed his foot on the stirrup, he ؓ said, '*Bismillah* (In the name of Allāh).' When he was upright on its back, he ؓ said, '*Alhamdulillah* (All praise is to Allāh).' He ؓ then said:

﴿سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾﴾

"Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!" (Qur'an 43:13,14)'

He ؓ then said, '*Alhamdulillah* (All praise is to Allāh),' three times, after which he ؓ said, '*Allāhuakbar* (Allāh is the Greatest),' three times. And then he ؓ said, 'How perfect You are, O Allāh, verily I have wronged my soul, so forgive me, for surely none can forgive sins except You.' Next, he ؓ laughed. It was then said to him, 'O Leader of the Believers, what are you laughing about?' He ؓ said, 'I saw the Prophet ﷺ do as I [just] did, after which he laughed. I then asked him: O Messenger of Allāh, what are you laughing about? He ﷺ said:

«إِنَّ رَبَّكَ يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ اغْفِرْ لِي ذُنُوبِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي»

"Verily, your Lord finds wonder at His slave when he says, forgive me my sins; He knows that, verily, 'none forgives sins other than Me (i.e., other than Allāh).'"[1]

b) The Supplication for going on a trip and for returning from a

[1] Related by Abu Daawood (2602), and Al-Albaanee ruled that his narration of the *Hadeeth* is authentic. And At-Tirmidhee (3446) related it as well.

trip: Ibn 'Umar ﷺ related that when the Prophet ﷺ would be upright on his riding camel, leaving for a journey, he ﷺ would say, "*Allāhuakbar* (Allāh is the Greatest)," three times. He ﷺ would then say:

﴿سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾﴾

"Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!". (Qur'an 43: 13,14)

«اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالخَلِيفَةُ فِي الأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي المَالِ وَالأَهْلِ، وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

"O Allāh, we ask You for Birr and Taqwaa (When these terms are combined, birr refers to doing those actions which have been commanded, and Taqwaa refers to avoiding those actions which have been prohibited) in this journey of ours, and we ask You for deeds which please You. O Allāh, facilitate our journey and let us cover its distance quickly. O Allāh, You are the Companion on the journey and the Successor (A successor is one who succeeds another due to the latter's absence or death. Allāh succeeds us and guards those whom we leave behind when we die or are absent) over the family. O Allāh, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill-fated outcome with respect to wealth and family." Upon returning, he ﷺ would say the same supplication with the following addition: "We return, repent, worship and praise our Lord."[1]

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[1] Related by Muslim (1342), Ahmad (6338), Abu Daawood (2599), At-Tirmidhee (3447), and Ad-Daarimee (2673).

Ibn 'Umar ﷺ reported in another narration that when the Messenger of Allāh ﷺ would be returning from battle, from *Hajj*, or from 'Umrah, he ﷺ would say, '*Allāhuakbar*' three times upon every high ground he came across. He ﷺ would then say,

«لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ، عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ»

"None has the right to be worshipped except Allāh, alone, without partner. To Him belongs all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship, and praise our Lord. Allāh fulfilled His promise, aided His servant, and single-handedly defeated the allies."[1]

c) What to say when one crosses the highness of a mountain pass or the lowness of a valley: At the end of the previous *Hadeeth*, 'Ibn 'Umar ﷺ said, "When the Prophet ﷺ and his army would rise up on mountain passes, they would say, '*Allāhuakbar* (Allāh is the Greatest),' and when they would descend, they would *Sabbihoo* (glorify Allāh ﷻ by saying, '*Subhaanallah*,' How perfect Allāh is!). And the prayer was made in the same way (i.e., a worshipper glorifies Allāh when descending for bowing and prostration and he says, '*Allāhuakbar*,' when he is rising, for instance, from prostration)."[2]

d) The supplication for entering a village or something similar: Ibn Al-Qayyim said, "When the Prophet ﷺ would overlook a village, intending to enter it, he ﷺ would say,

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الأَرَضِينَ السَّبْعِ وَمَا

[1] Related by Al-Baghawee in Sharhus-Sunnah (1351) (5/149). Al-Baghawee said, "It is agreed upon that this *Hadeeth* is authentic"

[2] Abu Daawood related (2599) it, and Al-Albaanee ruled that, with the exception of, 'And the Prayer was made in the same way,' it is authentic.

أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضْلَلْنَ، وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ، أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا»

"O Allāh, Lord of the seven heavens and all that they envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it, and I take refuge with You from the evil of this village, the evil of its inhabitants and from all the evil found within it."[1]

e) What the traveler should say at the time of *Ash-Sahr* (the end of the night just before dawn): Abu Hurairah ﷺ reported that when the Prophet ﷺ would be on a journey and when it was the time of *As-Sahr*, he ﷺ would say,

«سَمَّعَ سَامِعٌ بِحَمْدِ اللهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا، رَبَّنَا صَاحِبْنَا وَأَفْضِلْ عَلَيْنَا، عَائِذًا بِاللهِ مِنَ النَّارِ»

"May a witness be witness to our praise of Allāh for His favors and bounties upon us. Our Lord, protect us, show favor on us and deliver us from every evil. I take refuge in Allāh from the Fire."[2]

Related Issue: A traveler should take advantage of the time he has during his journey, by supplicating for himself, for his parents, for his family, and for all those whom he loves. He should supplicate with persistence and humility, for the traveler's supplications are answered. Abu Hurairah ﷺ

[1] The commentator of Zaad Al-Ma'ad said, "Its chain is *Hasan*. Ibn As-Sinnee related it in 'Amalul Yaum Wal-Lailah (pg. 197); Ibn Hibbaan (2377) and Al-Haakim also related it (2/100) from the *Hadeeth* of Suhaib. Al-Haakim ruled that it is authentic and Adh-Dhahabee concurred. In Amaalee Al-Adhkaar, Al-Haafidh ruled that it is *Hasan*. Refer to Haashiyatuz-Zaad (1/464).

[2] Related by Muslim (2718) and Abu Daawood (5086).

reported that the Prophet ﷺ said,

«ثَلَاثُ دَعْوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ، دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُومِ»

"Three supplications are answered; there is no doubt about them: the supplication of the father, the supplication of the traveler, and the supplication of the one who was wronged."[1]

8) Voluntary prayers During Travel

A *Sunnah* practice that has practically been abandoned - which is all the more reason why we should apply it and revive it - is for the traveler to perform voluntary prayers and the *Witr* prayer on his riding animal or what is equivalent - in the seat of a plane, train, car, etc. The Prophet ﷺ would perform *Witr* and voluntary prayers while he was seated on his mount.

While a traveler prays voluntary prayers on his mount, he does not have to face the *Qiblah* - because of the obvious difficulty of doing so as the animal, or train, or plane, is moving - though it is best if he faces the *Qiblah* at least when he begins the prayer with *At-Takbeer* (with saying *'Allāhuakbar,'* Allāh is the Greatest). Ibn 'Umar ﷺ said, "The Messenger of Allāh ﷺ used to pray during travel on his riding camel, [facing] whichever direction it was heading towards. He would make a gesture with his head [instead of making the regular movements], [and he would pray in this manner] the night prayer except for the compulsory prayers. And he would [also] perform the *Witr* prayer on his riding camel."[2] Therefore, it is recommended for a traveler to perform the *Witr* prayer as well as voluntary prayers on the means of conveyance he is using, for in doing so, he is following the *Sunnah* of the Prophet ﷺ.

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[1] Related by Abu Daawood (1536), and Al-Albaanee ruled that it is *Hasan;* by Ahmad (7458); by At-Tirmidhee (1950); and by Ibn Maajah (3862).

[2] Related by Bukhaaree (1000), Muslim (700), Ahmad (4936), At-Tirmidhee (472), An-Nassaaee (490), Abu Daawood (1224), Ibn Maajah (1200), Maalik (271), and Ad-Daarimee (1590).

Question: If a traveler has no other choice, is it permissible for him to perform obligatory prayers in a plane, car, or train? Or should he delay his prayer until he reaches a place where he will be able to pray? And if the answer to the first question is yes, does he have to face the *Qiblah*?

Answer: The Permanent Council (Of Scholars In Saudi Arabia) gave the following answer to a similar question:

If a traveler is riding a car, train, plane, or four-legged animal; if by getting off to pray, he fears for his safety; and if he knows that, by delaying his prayer until he reaches his destination, the time for prayer will end, he may perform prayer in the best manner he is able to perform it – even if this means performing it in a seated position and using gestures of the head to replace the regular movements of prayer. This ruling is based on the general implications of the following verses:

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

"Allāh burdens not a person beyond his scope." (*Qur'an 2:286*)

﴿فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

"So keep your duty to Allāh and fear Him as much as you can." (Qur'an 64:16)

﴿وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ﴾

"And He has not laid upon you in religion any hardship." (Qur'an 22:78)

Next, the question arises whether he has to face the *Qiblah* throughout the prayer or just in the beginning; or whether he may just face whichever direction the means of conveyance is heading towards. Again, the answer to this question depends on his ability in a given situation. If he is able to face the *Qiblah* throughout the prayer, then that is what he must do, for facing the *Qiblah* is one of the requisites of a valid obligatory prayer, regardless of whether one is a resident or a traveler. And if he is not able to face the *Qiblah* throughout the prayer, then he must

fear Allāh as much as he is able to by facing the *Qiblah* as much as he can, a ruling that is based on the above-mentioned proofs.[1]

9) What The Traveler Should Say When He Stops Somewhere For A While

Whether it is to eat, sleep, or go to the washroom, the traveler often needs to stop and get down from his mount. In open terrain, far away from any city, there are predatory animals, pests, and devils. It is therefore from Allāh's favors that He ﷻ has legislated for us, upon the tongue of His Prophet ﷺ, a supplication we can say to protect us - by the will of Allāh ﷻ - from the evil of all created beings. Khaulah Bint Hakeem As-Salmiyyah ﵂ reported that she heard the Messenger of Allāh ﷺ say,

«مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ»

"Whoever descends at a place and then says, 'I take refuge in Allāh's perfect words from the evil that He has created,' nothing will harm him until he departs from that place."[2]

We should learn a number of lessons from this *Hadeeth*: First, the supplication may be said when one stops anywhere or enters any place; it is not limited to the traveler who descends from his mount. Second, Allāh's Speech is one of His Attributes and is not something that is created; it is impossible that one should seek refuge with a created being, and upon this view is the group of *Ahlus-Sunnah*. Third, a person who says this supplication upon stopping somewhere is protected with the protection of Allāh ﷻ, so that nothing will harm him until he leaves. Al-Qurtubee said, "This narration is authentic and true; we know it is true based on the [authenticity of the] proof and on experience. Verily, since I

[1] Religious Rulings Of The Permanent Council For Scientific Researches And Religious Verdicts (8/123-124) (1375).

[2] Related by Muslim (2708), Ahmad (26079), At-Tirmidhee (3437), Ibn Maajah (3547), and Ad-Daarimee (2680).

heard this narration, I applied it and nothing harmed me until I abandoned it. A scorpion once bit me at nighttime...and upon reflection, I realized that I had forgotten to seek refuge [with Allāh], using those words."

10) It Is Recommended For Fellow Travelers To Gather Together When They Eat Stop Somewhere

In unity Allāh ﷻ has placed strength, honor, protection, and blessings, and in disunity He ﷻ has placed weakness, subjugation at the hands of one's enemies, and a removal of blessings. So if people are traveling together, they should gather in the place they stop at to spend the night, and they should also eat together; in doing so, they will achieve many blessings.

Abu Tha'labah Al-Khushanee ﷺ said, "When people would stop at a place, they would scatter in mountain passes and valleys, and so the Messenger of Allāh ﷺ said,

«إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشِّعَابِ وَالأَوْدِيَةِ إِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ. فَلَمْ يَنْزِل بَعْدَ ذَلِكَ مَنْزِلًا إِلَّا انْضَمَّ بَعْضُهُمْﷺ إِلَى بَعْضٍ حَتَّى يُقَالَ: لَوْ بُسِطَ عَلَيْهِمْ ثَوْبٌ لَعَمَّهُمْ»

"Verily, that you separate in these mountain passes and valleys is from the Shaitaan (the Devil).' Thereafter, they would never stop at a place except that they would attach themselves to one another (stay close to one another), to the degree that it was said: if a Thaub (garment or cloth) were to be spread over them, it would cover all of them."[1]

Blessings and an increase [in provision] - these result when people eat together. Wahshee Ibn Harb related from his father, who related from his father, that the Companions of the Messenger of Allāh ﷺ said, "O Messenger of Allāh, verily, we eat but do not become filled." He ﷺ said,

«فَلَعَلَّكُمْ تَفْتَرِقُونَ»

[1] Related by Abu Daawood (2628), and Al-Albaanee ruled that it is authentic. Ahmad related it as well (17282).

"Then perhaps you separate from one another [when you eat]."

They said, "Yes." He ﷺ said,

«فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَاذْكُرُوا اسْمَ اللهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيهِ»

"Then gather together upon your food and mention Allāh's name over it: [as a result] you will be blessed in it (in your food)."[1]

Related Issue: When people travel in a group, *At-Tanaahud* is recommended. *At-Tanaahud* is for each person from the group to give a certain amount of money to one of them, and that person is responsible for spending on all them; this way, they always eat together.

Imam Ahmad was once asked, "Which is more liked by you: for a man to eat in solitude or for him to eat with his companions?" He said, "For him to eat with his companions..." He then praised the practice of *At-Tanaahud,* saying, "When Al-Hasan ﷺ would travel, he would place his wealth along with their wealth (i.e., the wealth of his travel companions), and he would add an amount similar to that which he already gave - i.e., in secret."

11) Sleeping During Travel

In open terrain, the traveler might find it necessary to sleep and rest from the toils of travel. In all matters, the *Shariah* instructs people to do what is beneficial to them for the short-term and long-term; regarding the issue in question, the *Shariah* instructs the traveler about where he should sleep, so that vermin and predatory animals do not harm him. Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«إِذَا سَافَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا الْإِبَلَ حَظَّهَا مِنَ الأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ فَبَادِرُوا بِهَا نِقْيَهَا، وَإِذَا عَرَّسْتُمْ فَاجْتَنِبُوا الطَّرِيقَ فَإِنَّهَا طُرُقُ الدَّوَابِّ وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ»

"When you travel on fertile land (land on which there is an

[1] Related by Abu Daawood (3746), and Al-Albaanee ruled that it is *Hasan;* by Ahmad (15648); and by Ibn Maajah (3386).

abundance of grass), then give camels their share of the ground; and if you travel on dry, barren land (or during a dry spell), then travel quickly on them (so as to work on the strength they already have and to safely arrive at the destination or at least to fertile land). And when you stop at the end of the night to sleep or rest, then avoid the road, for at nighttime, it becomes the pathway of animals and the resting place of harmful vermin."[1]

An-Nawawee said, "This is one of the manners of traveling and stopping that the Prophet ﷺ guided us to. Harmful vermin and the beasts of the earth move about at nighttime on roads, because of the smoothness of roads and because they (the beasts and vermin) pick up any food that may have fallen down on the road...So if a person rests late at night on the road, something might pass by and harm him, which is why he should avoid resting on the road during that time."

Related Issue: Because he is away from home, traveling to strange places and experiencing fatigue - the natural concomitant of travel - the traveler will most likely find that his sleep schedule becomes disturbed. It is therefore imperative for him to take the necessary steps to make sure he wakes up for *Fajr* prayer. These days, it has become easy to take those steps - many means are readily available during a journey; for example, one can buy an alarm clock or ask for a wake-up call at the hotel he is staying at. Even with these means readily available, many of us don't wake up for *Fajr* prayer; and even though he did not have the same means at his disposal, the Prophet ﷺ still made sure that he ﷺ and his Companions ﷺ would always wake up for *Fajr* prayer. Abu Hurairah ﷺ said, "When the Messenger of Allāh ﷺ was returning from the Battle of Khaibar, he continued to proceed home during the night until he became overcome by sleepiness. Then, he ﷺ stopped for the night and said to Bilal ﷺ,

«اكْلَأْ لَنَا اللَّيْلَ»

[1] Related by Muslim (1926), Ahmad (8237), At-Tirmidhee (2858), and Abu Daawood (2569).

"Stay alert for us during the night (to stand guard and to wake the others for prayer)."[1]

In another narration, Jubair Ibn Mut'im ﷺ said, "During one of his travels, the Messenger of Allāh ﷺ said, 'Who will stand guard for us tonight, so that we do not sleep in and miss the morning prayer (*Fajr*).' Bilal ﷺ said, 'I [will stand guard]...'"[2]

And in yet another *Hadeeth*, Qataadah ﷺ said, "When the Prophet ﷺ would be on a journey and when he ﷺ would stop for the night, he ﷺ would lie down on his right side. And if he would stop just before the morning, he would keep his elbow erect, while he would place (rest) his head on his hand (so that he would not miss prayer by entering into a state of deep sleep)."[3]

12) After Having Fulfilled The Goal Of His Journey, The Traveler Should Not Linger, But Should Instead Return Home Quickly

As soon as a traveler completes the mission of his journey, it is recommended for him to hurry home and not stay longer than necessary. Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ»

"Travel is a share of torment: it prevents one of you from his food, his drink, and his sleep; so when he (one of you) fulfills his need, then let him hasten back to his family."[4]

In explaining this *Hadeeth*, Ibn Hajr said, "The *Hadeeth* implies that it is disliked for one to travel away from his family unless there is a need to do so. Furthermore, if one does travel, it is recommended for him to hurry home [as soon as he fulfills the purpose of his journey], especially if his family has no one to

[1] Related by Muslim (680), Abu Daawood (435), Ibn Maajah (697), and Maalik (25).
[2] Related by An-Nassaaee (624) and Ahmad (16304).
[3] Related by Muslim (683) and Ahmad (22126).
[4] Related by Bukhaaree (1804), Muslim (1927), Ahmad (7184), Ibn Maajah (2882), Maalik (1835), and Ad-Daarimee (2670).

spend on them during his absence. By being a resident as opposed to a traveler, one gains the rest and comfort he needs to achieve betterment for this life and the Hereafter. Also, the resident has more strength for worship and is able to join his brothers in congregational prayer."

13) It Is Disliked For A Traveler To Arrive Home To His Family During The Night

Jaabir Ibn 'Abdullah ﷺ said, "The Prophet ﷺ forbade a man from returning suddenly (without warning) to his family during the night." Muslim's narration is related with this wording from the Prophet ﷺ: "When one of you arrives [from a journey] during the night, then he should not go suddenly to his family (without warning), so that the woman whose husband was absent can remove the hair that surrounds her private parts and comb her disheveled hair." The following narration is also found with Muslim: "The Messenger of Allāh ﷺ prohibited that a man should return suddenly (without warning) to his family during the night, being suspicious of their treachery or searching out for their mistakes."[1]

From these narrations, it is clear that a man should not return upon a sudden to his family, so that he does not see something from them - especially from his wife - that he dislikes. An-Nawawee said, "If a person has been away on a journey for a long time, it is disliked for him to return suddenly to his wife during the night. But if a man has left for only a short while and is expected to return during the night, then there is no harm in him returning during the night. This meaning is understood from the wording of one of the narrations: "If a man is absent for a long time." Similarly, if a man is part of a large convoy or a returning army or some similar large group, if it is known that they are all arriving, and if his wife knows that he is returning with them, he may return home at any time, since the reason behind the prohibition is no longer present in his case. The point

[1] Related by Bukhaaree (1801) and Muslim (715).

is that a woman should be given time to prepare [and fix up her appearance], and that is achieved when she already knows that her husband is arriving." In today's times, a husband may return during the night and still avoid violating the prohibition by first calling his wife by telephone, informing her of his impending return.

14) When A Traveler Returns To His City, It Is Recommended For Him To Perform Two Units Of prayer In The *Masjid*

Upon returning from a journey, the first thing the Prophet ﷺ would hasten to do was perform two units of prayer in the *Masjid*. Ka'ab Ibn Maalik ؓ said, "When the Prophet ﷺ would return from a journey during the morning, he ﷺ would enter the *Masjid* and perform two units of prayer before sitting down."[1] This is yet another *Sunnah* that has practically been abandoned. O Allāh, help us to follow the *Sunnah* of Your Prophet ﷺ, both outwardly and inwardly. And success lies with Allāh ﷻ.

Related Issue: The saying of Ka'ab ؓ: That the Prophet ﷺ was on arrival to the city before noon..." Implies that a passenger arriving at forbidden times of prayer is not permitted to perform two units of prayer. However, this is not the case. Ibn Hajar said on the authority of An-Nawawi: This *Salat* is meant for those arriving from travel and not "Greeting the *Masjid*" though it serve the same purpose.

[1] Related by Bukhaaree (3088), Muslim (2769), and Ahmad (15345).

Chapter 14

The Manners Of Visiting The Sick

Al-Baraa Ibn 'Aazib ﷺ said, "The Prophet ﷺ ordered us with seven [commands] and forbade us from seven [prohibited matters]: he ﷺ ordered us to follow funerals (by praying the funeral prayer and then following the corpse until the burial is completed), to visit the sick, to answer (i.e., accept the invitation of) a person who invites [one to partake of a meal, for example], to help the one who is wronged, to fulfill one's oath, to return greetings of peace, and to do *Tashmeet* of a person who sneezes [i.e., to say, '*Yarhamukallah* (may Allāh have mercy on you),' when he says, '*Alhamdulillah* (All praise is for Allāh),' right after he sneezes]. And he forbade us from [using] containers (and dishes) made of silver, from [wearing] a gold ring, from [wearing] silk, from *Ad-Deebaaj* (a kind of silk), from *Al-Qissee* (a garment that is striped with silk), and from *Al-Istabrak* (a coarse kind of silk). (This is Bukhaaree's narration of the *Hadeeth,* and he doesn't mention the seventh prohibited matter; Muslim did mention it in his narration: it is *Al-Mayaathir,* a covering made of silk that is placed over a saddle)."[1]

The Manners Of Visiting The Sick

1) The Virtues Of Visiting The Sick

A number of narrations have been related concerning the virtues of visiting the sick; here we will mention some of them. Thaubaan ﷺ, the freed slave of the Messenger of Allāh ﷺ,

[1] Related by Bukhaaree (1239), Muslim (2066), Ahmad (18034), At-Tirmidhee (2809), and An-Nassaaee (1939).

related that the Messenger of Allāh ﷺ said,

«مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ»

"Whoever visits a sick person continues to remain in Khurfat of Paradise ('Khurfah of Paradise' are the fruits one picks from the date trees of Paradise; here, the Prophet ﷺ is likening the greatness of the reward one receives for visiting a sick person to the fruits a dweller of Paradise picks from its trees) until he returns."[1]

Jaabir Ibn 'Abdullah ﷺ reported that he heard the Prophet ﷺ say, "Whoever visits a sick person wades in *Ar-Rahmah* (Mercy), until he sits down, when he is firmly entrenched in it (in Mercy)."[2] Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي. قَالَ: يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ. . . الحديث»

"Verily, Allāh 'Azza Wa-Jall (the Possessor of Might and Majesty) will say on the Day of Resurrection, 'O son of Adam, I became sick yet you did not visit Me.' He will say, 'O my Lord, how can I visit You, and You are the Lord of all that exists?' He ﷻ will say, 'Did you not know that such and such slave of mine became sick? But you did not visit him. Did you not know that had you visited him, you would have found Me with him...'"[3]

And 'Alee ﷺ reported that he heard the Messenger of Allāh ﷺ say,

[1] Related by Muslim (2568), Ahmad (21868), and At-Tirmidhee (967).

[2] Related by Bukhaaree in Al-Adab Al-Mufrad (522). It is from the narrations of Maalik; Ibn 'Abdul-Barr said, "It is a *Madanee* (from Madeenah) authentic *Hadeeth.*" (At-Tamheed (24/273). And in As-Saheeh Al-Adab Al-Mufrad, Al-Albaanee ruled that it is authentic.

[3] Ibn 'Abdul-Barr related it with his chain until Jaabir Ibn 'Abdullah ﷺ. (At-Tamheed 24/273).

«مَنْ أَتَى أَخَاهُ الْمُسْلِمَ عَائِدًا، مَشَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ، فَإِنْ كَانَ غُدْوَةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ، وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ»

"Whoever goes to visit his [sick] Muslim brother is walking in the Khuraafah (a road which lies between two rows of date trees) of Paradise, until he sits down [near his sick brother]. Then, when he sits down, Ar-Rahmah (Mercy) overspreads him. If it is the morning [that he visits him], then 70,000 angels pray over him until the night arrives; and if it is in the night, then 70,000 angels pray over him until the morning arrives."[1]

After one hears or reads these *Ahadeeth*, which mention the great virtues of visiting the sick, one should not be derelict in his brotherly duties. Instead, whenever he finds out that one of his Muslim brothers is sick, he should hurry to him, and thus achieve the Mercy of the Most Beneficent, the Most Merciful. There are other merits to visiting the sick which we have not mentioned - the sick person feeling consoled upon seeing the concern of his brother, the sick person being able to ask his brother for help if he needs it, and the visitor learning a lesson about the transient nature of this life.[2]

2) Visiting Sick Children

Upon visiting a sick child, one serves the same purpose and does the same actions as when he visits a sick man: he supplicates for the sick child, consoles him, and reads Islamically legislated invocations over him; he also receives the rewards that one reaps for visiting a sick adult (as are detailed in the above-mentioned narrations).

Usaamah Ibn Zaid ﷺ said, "A daughter of the Prophet ﷺ sent a message to him - meanwhile, he (Usaamah), Sa'ad, and Ubai ﷺ

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[1] Related by Muslim (2569) and Ahmad (8989), and the above-mentioned wording is from Muslim's narration of the *Hadeeth*.

[2] Ibn Al-Jawzee mentioned these merits in Kashf Al-Mushkil.

were with the Prophet ﷺ. [This was the message:] 'We think that my daughter is in the final stages of dying, so come to us.' The Prophet ﷺ sent greetings of peace to her, saying: 'Verily, to Allāh belongs what He takes and what He gives, and everything [is decreed] with Him for an appointed [time]. So seek your reward from Him and be patient.' She then sent another message, taking an oath upon him [that he should go to her]. Next, the Prophet ﷺ stood, and so we stood [to go to the dying child]. Then the child was raised [and placed] in the lap of the Prophet ﷺ, and his (the baby's) soul was shaking and was making a trembling sound (indicating that he was about to die). The Prophet's eyes swelled with tears, and [upon seeing that,] Sa'ad ﷺ said, 'What is this, O Messenger of Allāh?' He ﷺ said,

«هَذِهِ رَحْمَةٌ وَضَعَهَا اللهُ فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ، وَلَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ إِلَّا الرُّحَمَاءَ»

"This is mercy, which Allāh has placed in the hearts of whomsoever He ﷻ pleases from His slaves. And Allāh does not have mercy on anyone from His slaves except for the merciful ones."[1]

3) Women Visiting Sick Men

It is permissible for women to visit sick men, even if the men they are visiting are strangers (by strangers, we mean men that are not male relatives that she is allowed to be in seclusion with) to them; however, there are conditions: all parties must be safe from *Fitnah* (trial and temptation), the woman should be properly veiled, and they must not be alone together. If these conditions are fulfilled, then it is permissible for a woman to visit a sick man and vice versa. 'Aaisah ﷺ said (her father, Abu Bakr ﷺ, related the same), "When the Messenger of Allāh arrived at Al-Madeenah, both Abu Bakr and Bilal ﷺ became ill with a strong fever. I entered upon both of them and said, 'O my father,

[1] Related by Bukhaaree (5655), Muslim (923), Ahmad (21269), An-Nassaaee (1868), and Abu Daawood (3125).

how do you find yourself? And O Bilal, how do you find yourself? ..." And in the narration found with Ahmad, 'Urwah ﷺ said, "When the Prophet ﷺ arrived at Al-Madeenah, his Companions ﷺ fell ill, and each of the following fell ill: Abu Bakr ﷺ, 'Aamir Ibn Fuhairah ﷺ - the freed slave of Abu Bakr ﷺ - and Bilal ﷺ. 'Aaisha ﷺ sought permission from the Prophet ﷺ to visit them, and he ﷺ gave her his permission. [When she entered upon them,] she ﷺ said to Abu Bakr ﷺ, 'How do you find yourself? ..."[1] Ibn Shihaab related that Abu Umaamah Ibn Sahl Ibn Haneef ﷺ informed him of the following: "A poor woman became sick, and the Messenger of Allāh ﷺ was informed about her sickness. And the Messenger of Allāh ﷺ would visit the poor and ask after them (i.e., ask how they were doing and whether they needed any help)."[2] Ibn 'Abdul-Barr said, "This *Hadeeth* indicates that it is permissible [for men] to visit women, even if those men are not her *Mahrams*. But this ruling, in my view, is limited to when the [sick] woman is very aged. If she is not, then no (i.e., men must not visit her), unless they ask how she is doing without looking at her."[3]

4) Visiting A Person Who Is Unconscious

Some people refuse to visit a sick person who is unaware of his surroundings, such as a person who is unconscious for a long period of time or a person who is in a coma. They argue that an unconscious person does not sense those around him; hence there is no real need or benefit of visiting him. They are wrong;

[1] Related by Bukhaaree (5654), and he put it under the chapter heading: "Women Visiting Men." Umm Ad-Dardaa ﷺ once visited a man of the *Masjid* from the *Ansaar*. Muslim also related the *Hadeeth* (1376), without the mention of 'Aaisha's visit. Both Ahmad (23839) and Maalik (1648) related it as well.

[2] Maalik related it in Al-Muwattah (531), and Ibn 'Abdul-Barr said, "It is not disagreed about over Maalik in Al-Muwattah regarding this *Hadeeth* being *Mursal*. And this *Hadeeth* is with a chain; it is connected, and it is authentic, other than the [narration of this] *Hadeeth* of Maalik At-Tamheed (6/254)."

[3] At-Tamheed (6:255).

no proof from the *Shariah* supports their claim; in fact, there is an authentic proof that disproves their claim. Jaabir Ibn 'Abdullah ﷺ said, "I fell ill with a sickness, and the Prophet ﷺ and Abu Bakr ﷺ visited me. They both came walking, and they found me to be in a state of unconsciousness. The Prophet ﷺ then performed ablution, after which he poured the water he used for his ablution over me. I then came to and found the Prophet ﷺ before me. I said, 'O Messenger of Allāh, what should I do with my wealth? How should I rule concerning my wealth (i.e., to whom should I leave it to)?' He gave me no answer until the verse of inheritance was revealed."[1]

Ibn Hajr said, "The legislation of visiting a sick person does not hinge upon that sick person being conscious of his visitor's presence. When a visitor comes, there are other benefits: the sick person's family becomes consoled; blessings are hoped for from the supplications of the visitor; the visitor places his hand on the sick person and wipes it over his body, after having blown on his hand and read verses through which refuge in Allāh is sought; and so on."[2]

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[1] Related by Bukhaaree (5651), Muslim (1616), Ahmad (13886), At-Tirmidhee (2097), An-Nassaaee (138), Abu Daawood (2886), Ibn Maajah (2728), and Ad-Daarimee (733).

[2] It has become a common belief in certain Arab countries that when a patient becomes brain-dead, he should be given 'comfort and rest' through an injection that kills him. People who hold this view argue that, according to the principles of modern medicine, a brain-dead person is, for all effective purposes, dead; and that it is just a matter of time before he completely dies. They say, "We should give him this injection to free him of the pain he is experiencing as long as he is alive." It should be said to them: You are not really bringing him comfort, but are rather preventing him and others from much goodness. As long as he remains barely alive, and if he is from the people of *Eemaan* (faith) and *Ihsaan*, his sins will continue to be atoned for and he will be raised in rankings. Ibn Mas'ood ﷺ reported that the Prophet ﷺ said,

«مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللهُ سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا»

5) Visiting A Sick Non-Muslim

Some scholars have disliked the practice of visiting a disbeliever who is sick; they argue that one honors a patient by visiting him and that a Muslim should not confer honor upon a disbeliever. Other scholars have ruled that it is permissible to visit a sick disbeliever if it is at least hoped that he will accept Islam. This latter view is more in harmony with the practice of the Prophet ﷺ. Anas Ibn Maalik ؓ said, "A young boy of the Jews would serve the Prophet ﷺ and once became sick. The Prophet ﷺ went to visit him and he ﷺ said to him,

«أَسْلِمْ، فَأَسْلَمَ»

"Accept Islam,' and the boy accepted Islam."[1]

"No Muslim is afflicted with the harm of sickness or anything else, except that Allāh removes his sins just as a tree removes (or sheds) its leaves." (Bukhaaree: 5667).

By remaining even barely alive, he might benefit from a righteous person's supplication, which Allāh ﷻ then accepts; and consequently, he may become cured - and Allāh ﷻ is upon all things capable. Or, through the supplications of Muslims, he may be forgiven his sins. Also, when he stays alive, the sins of his family - who become afflicted with sadness and anxiety - are also atoned for. Abu Hurairah ؓ reported that the Prophet ﷺ said,

«مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَاهَمٍّ وَلَا حَزَنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللهُ بِهَا مِنْ خَطَايَاهُ»

"No Muslim is afflicted with fatigue, with sickness, with grief, with harm, or with sorrow, even if it is a thorn that pricks him - except that Allāh pardons some of his sins for it (i.e., for that affliction)." (Bukhaaree: 5642, and others).

As long as he remains alive, others are allowed to show their filial dutifulness, especially if the patient is a father or mother, for the children of the patient will continue to receive rewards for visiting and taking care of their parent. Because of these and other reasons, the heinousness of the aforementioned view - the proponents of which claim to want to bring comfort to the patient, arguing that death is better for him - should become clear.

[1] Related by Bukhaaree (5656), Ahmad (12381), and Abu Daawood (3095).

Sa'eed Ibn Al-Musayyib related that his father said, "When Abu Taalib was in the final stages of dying, the Messenger of Allāh ﷺ went to him and said,

«قُلْ لَا إِلَهَ إِلَّا اللهُ كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللهِ»

"Say: None has the right to be worshipped but Allāh, a phrase I will use as evidence with Allāh on your behalf.'"[1]

6) The Best Time To Visit A Sick Person

There is no *Hadeeth* in which the Prophet ﷺ mentioned a specific time for visiting the sick. That being the case, it is permissible to visit a sick person at any time during the day or night, as long as they are not burdened or annoyed by the untimeliness of the visit; after all, the main purpose of a visit is to console and comfort the sick, and not to bother them. The best time to visit the sick differs from place to place, era to era. In some societies, it is deemed proper etiquette to visit a sick person during the night, and in other societies, during the day. Since there is no *Hadeeth* that specifies the best time, one should follow what is considered proper etiquette in the society he lives in. Al-Mirwadhee said, "Accompanying my father, I visited a sick person during the night; this occurred during the month of Ramadan. My father later said to me, 'During Ramadan, sick people are visited during the night.'" Where it is customary for people to take a noon-nap, one should avoid visiting both the sick and the healthy. Al-Athram said, "It was once said to Abu 'Abdullah, 'So and so is sick'; this took place in the middle of the day during summer. Abu 'Abdullah answered, 'This is not a time of visitation.'" If, however, in another society it is customary for people to visit one another around noontime, then it is not disliked for the people of that society to visit one another at that time.

7) Making The Visit Short

A visitor should not stay too long with a sick patient, who is

[1] Related by Bukhaaree (6681), Muslim (24), Ahmad (23162), and An-Nassaaee (2035).

mainly preoccupied with his pain and suffering. Staying too long for a visit is burdensome for the sick patient, who needs a lot of rest. It is therefore proper etiquette in Islam to make the visit short. Ibn Taawoos related that his father said, "The best visit is the lightest one (i.e., shortest and least burdensome one)." Al-Aouzaa'ee said, "I once went to Basrah, intending to visit Muhammad Ibn Seereen. [When I reached him,] I found him to be sick...so we would then visit him and remain standing [during the visit] (i.e., we would keep the visits short and not long enough to sit down and get comfortable)..." And Ash-Sha'bee once said, "A visit from the village idiots is a sharper blow upon the family of the patient than the actual sickness of their relative: they (the village idiots) come at an inappropriate time, and they remain seated [with the patient] for a long time."

However, it might occur that the patient sincerely wants a visitor to stay for a long time and to visit often; in such a situation, it is better for the visitor to fulfill the wishes of the patient, thus making him feel happy and comforted. Such was the case after Sa'ad Ibn Mu'aadh ﷺ became injured during the Battle of Al-Khandaq. The Prophet ﷺ ordered for a tent to be erected in the *Masjid,* so that the Prophet ﷺ could have easy access to visit him.[1] And which Companion would not want the Prophet ﷺ to remain with him for a long time and to visit him frequently!

8) Where The Visitor Should Sit

It is recommended for the visitor to sit beside the head of the patient, for this was the practice of the Prophet ﷺ and of righteous people who came after him. Anas ﷺ said, "A young boy of the Jews who would serve the Prophet ﷺ once became sick. The Prophet ﷺ went to visit him; he (the Prophet ﷺ) sat beside his head and said to him, 'Accept Islam'..." In another narration, Ibn 'Abbaas ﷺ said, "When the Prophet ﷺ would visit a sick person, he ﷺ would sit beside his head..."[2] And Ar-

[1] Bukhaaree related this *Hadeeth* (463).

[2] Related by Bukhaaree in Al-Adab Al-Mufrad (536), and Al-Albaanee ruled that it is authentic (416).

Rabee' Ibn 'Abdullah said, "I went with Al-Hasan ﵀ to visit Qataadah ﵀, who was ill. Al-Hasan ﵀ sat beside his head, asked him [how he was feeling], and then supplicated for him..."[1] By sitting beside the head of the patient, the visitor makes the patient feel a sense of closeness to him; also, among other benefits, the visitor is better situated to place his hand over the sick person and supplicate for him.

9) Asking The Patient About His Situation And Saying Comforting Words To Him

It is from the proper etiquette of visiting a sick person to ask him about his situation and his sickness. In the previously related *Hadeeth* of 'Aaisha ﵂, she said, "When the Messenger of Allāh arrived at Al-Madeenah, both Abu Bakr and Bilal ﵄ became ill with a strong fever. I entered upon both of them and said, 'O my father, how do you find yourself? And O Bilal, how do you find yourself? ..."

It is also proper etiquette to say comforting words to the patient, such as, "No matter, you will get better, by the will of Allāh"; or, "This sickness is not dangerous, and Allāh will cure you, *Insha Allāh* (if Allāh wills)"; or any similar comforting phrase, as long as the signs of approaching death are not present. The visitor should say comforting words for the sake of the patient, for such words often help, as is well-known through long-standing experience, to quicken the patient's recovery.

Related Issue: When a patient complains about his illness, he can do so in two ways.

First, he does so from a sense of impatience and annoyance; no doubt, this is disliked, for it indicates the weakness of his *Eemaan* and his dissatisfaction with Allāh's Divine Preordainment and Decree.

Second, he is not really complaining, but is simply informing others about his situation, without being concerned with what people think, and without being attached to people or hoping

[1] Related by Bukhaaree in Al-Adab Al-Mufrad (537), and Al-Albaanee said, "Its chain is authentic (417)."

from them; to be sure, this is permissible. Al-Qaasim Ibn Muhammad related that 'Aaisha ﵂ once said, "O, my head." The Messenger of Allāh ﷺ then said,

«ذَاكِ لَوْ كَانَ وَأَنَا حَيٌّ فَأَسْتَغْفِرُ لَكِ وَأَدْعُو لَكِ»

"If that were to occur (i.e., 'Aaisha's death) while I am still alive, then I would ask [Allāh] to forgive you and I would supplicate for you."

'Aaisha ﵂ said, "*Waa Thukliyaa* (Usually said when one's child dies; here, however, that is not the intended meaning, for people would also say this expression when some affliction or calamity befell them). By Allāh, I indeed think that you love for me to die. If that occurred (i.e., her death), you would spend the end of your day (i.e., the night) with one of your wives." The Prophet ﷺ then said, "Rather it is I who says: O, my head..."[1] And in another *Hadeeth*, Ibn Mas'ood ﵁ said, "I entered upon the Prophet ﷺ, who was suffering from a high fever. I touched him with my hand and said, 'Verily, you are suffering from a high fever and are experiencing severe pain.' He ﷺ said,

«بَلْ أَنَا وَرَأْسَاهُ . . الحديث»

"Yes, to the same degree that two men from among you suffer and experience."

Ibn Mas'ood ﵁ asked, "You have two rewards [then]?" He ﷺ said,

«نَعَمْ. مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللهُ سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا»

"Yes. No Muslim is afflicted with harm from sickness or from anything else, except that Allāh makes his sins fall like a tree sheds its leaves."[2]

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[1] Related by Bukhaaree (5666), who related it by way of 'Ubaidullah Ibn 'Abdullah Ibn 'Utbah; Ahmad (25380); Ibn Maajah (1465); and Ad-Daarimee (80).

[2] Related by Bukhaaree (5667), Muslim (2571), Ahmad (3611), and Ad-Daarimee (2771).

10) Crying Beside A Sick Person

The question of concern here is whether it is permissible or forbidden to cry over a sick person. It appears to us from the action of the Prophet ﷺ that it is permissible to do so. 'Abdullah Ibn 'Umar ﷺ said, "When Sa'ad Ibn 'Ubaadah ﷺ fell ill, the Prophet ﷺ went to visit him; 'Abdur-Rahmaan Ibn 'Aouf, Sa'ad Ibn Abee Waqqaas, and 'Abdullah Ibn Mas'ood ﷺ came along with him. When the Prophet ﷺ entered upon him and found him to be amidst the servants of his family, he ﷺ asked them, 'Has he expired?' They said, 'No, O Messenger of Allāh.' The Prophet ﷺ then began to cry, and when the people saw him crying, they too began to cry. He ﷺ then said,

«أَلَا تَسْمَعُونَ إِنَّ اللهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلَكِنْ يُعَذِّبُ بِهَذَا وَأَشَارَ إِلَى لِسَانِهِ أَوْ يَرْحَمُ، وَإِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ»

"Do you not hear that, indeed, Allāh does not punish [someone] because of the tears of the eye or because of the sadness of the heart; rather, He punishes or has mercy for this,' and he ﷺ pointed to his tongue. And a dead person is punished by his family's crying over him (scholars disagree about the meaning of this last sentence; some say that this refers to when a family member wails in a loud voice over the deceased; others maintain that this refers to when, before dying, the deceased asks his family to cry over him in order to confer honor upon him; and this practice was common among the Arabs).'"[1]

This *Hadeeth* proves that it is permissible to cry over a sick person; it follows, then, that it is permissible to cry over a dead person, for death is a greater affliction than sickness. However, one must avoid wailing in a loud voice, for doing so is prohibited in Islam.

[1] Related by Bukhaaree (1304) and Muslim (924).

11) What One Should Say To The Patient, In Terms Of Supplications And Comforting Words

When one visits a sick person, he should be very careful about what he says, for the angels say *'Aameen* (i.e., O Allāh, answer this supplication)' for whatever he says. This reality is clearly mentioned in a *Hadeeth* related by Umm Salamah; in it, the Messenger of Allāh ﷺ said,

«إِذَا حَضَرْتُمُ الْمَرِيضَ أَوِ الْمَيِّتَ فَقُولُوا خَيْرًا، فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ»

"If you go to a sick person or to the dead, then speak well, for the angels say 'Aaameen' to what you say."

Umm Salamah said, "Then, when Abu Salamah died, I went to the Prophet ﷺ and said, 'O Messenger of Allāh, Abu Salamah has indeed died. He ﷺ said to me,

«اللَّهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً»

'Say: O Allāh, forgive me and him, and give to me in his place a good recompense.'

I said that, and Allāh gave me in his place one who is better for me than him: Muhammad ﷺ (i.e., she then married the Messenger of Allāh ﷺ)."[1]

It is recommended for the visitor to invoke Allāh ﷻ to forgive the patient, to have mercy on him, to grant him health, and to purify him from his sins. And the visitor should say those supplications that the Prophet ﷺ said upon visiting the sick; here are some of those supplications:

a) "Never mind, may it (the sickness) be a purification, if Allāh wills." Ibn 'Abbaas said, "The Prophet ﷺ entered upon a [sick] Bedouin to visit him. And whenever the Prophet ﷺ would enter upon a sick person to visit him, he ﷺ would say,

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[1] Related by Muslim (919), Ahmad (25958), At-Tirmidhee (977), An-Nassaaee (1825), and Ibn Maajah (1447).

«لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللهُ»

"Never mind, may it (the sickness) be a purification, if Allāh wills.'

So he said to the Bedouin, 'Never mind, may it (the sickness) be a purification, if Allāh wills.' The Bedouin answered, 'You said: purification. Certainly not! Rather, it is a fever that is raging or taking its vengeance upon an old man, bringing him to the brink of the graves.' The Prophet ﷺ said,

«فَنَعَمْ إِذًا»

"Then in that case, yes.'"[1]

The Prophet's saying, "Never mind" means that sickness atones for sins, so that if a person becomes healthy again, he achieves health and atonement for his sins; but if he does not become healthy, he at least achieves atonement for his sins. Ibn Hajr said, "Among the benefits we take from the *Hadeeth* is that a patient should accept people's supplications for him; he should not complain or grumble – as did the Bedouin in the *Hadeeth* – when others invoke Allāh to purify him from his sins."

b) "O Allāh, cure...so and so." When Sa'ad Ibn Abee Waqqaas ﷺ became sick, the Messenger of Allāh ﷺ visited him. This is a partial wording of the *Hadeeth* in which Sa'ad ﷺ gave an account of the visit: "He ﷺ then placed his hand on his forehead, after which he wiped his hand over my face and stomach. He ﷺ then said,

«اللَّهُمَّ اشْفِ سَعْدًا . . . الحديث»

"O Allāh, cure Sa'ad...'"

And in Muslim's narration of the *Hadeeth*, the Prophet ﷺ repeated, "O Allāh, cure Sa'ad," three times.[2]

[1] Related by Bukhaaree (3616).

[2] Related by Bukhaaree (5659), Muslim (1628), Ahmad (1443), At-Tirmidhee (2116), An-Nassaaee (3626), Maalik (1495), and Ad-Daarimee (3196), in whose narration the supplication is not mentioned.

c) "I ask Allāh the Supreme, Lord of the magnificent throne to cure you (seven times)." Ibn 'Abbaas ﷺ reported that the Prophet ﷺ said,

«مَنْ عَادَ مَرِيضًا لَمْ يَحْضَرْ أَجَلُهُ، فَقَالَ عِنْدَهُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ. إِلَّا عَافَاهُ اللهُ مِنْ ذَلِكَ الْمَرَضِ»

"No person visits a sick person, not coming at the moment of death, and says seven times in his presence, 'I ask Allāh the Supreme, Lord of the magnificent throne to cure you,' except that Allāh cures him from that sickness."[1]

d) "O Allāh cure your slave, [and] for You may he cause much harm to the enemy [of the Muslims], and may he walk to the prayer." Ibn 'Amr ﷺ reported that the Prophet ﷺ said,

«إِذَا جَاءَ الرَّجُلُ يَعُودُ مَرِيضًا فَلْيَقُلْ: اللَّهُمَّ اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا، وَيَمْشِي إِلَى الصَّلَاةِ»

"When a man goes to visit a sick person, then let him say, 'O Allāh cure your slave, [and] for You may he cause much harm to the enemy [of the Muslims], and may he walk to the prayer.'[2]

Abu Daawood related it with this wording: "Or may he walk for You to a funeral (i.e., to the funeral prayer and to the burial)."

12) Placing One's Hand Over The Sick Person.

It is recommended for the visitor to place his hand over the body of the sick person and supplicate for him. Since nothing specific is related from the *Sunnah*, we cannot say for sure whether by placing his hand over the sick person, the visitor does an act that helps to alleviate or remove the patient's pain. Nonetheless, the

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[1] Related by Ahmad (2138), At-Tirmidhee (2083), and Abu Daawood (3106) – the above-mentioned wording is from his narration of the *Hadeeth*, and Al-Albaanee ruled that it is authentic.

[2] Related by Ahmad (6564), and the above-mentioned wording is from his narration of the *Hadeeth*. Abu Daawood (3107) related it too, and Al-Albaanee declared his narration to be authentic.

visitor should still, in following the practice of the Prophet ﷺ, place his hand over the patient. Ibn Battaal pointed out that the patient feels a sense of camaraderie and friendship when the visitor places his hand over him, and the latter, especially if he is pious, might help alleviate the patient's sickness when, along with placing his hand over him, he supplicates for him. It is related in a number of *Ahadeeth* that the Prophet ﷺ placed his noble hand over a sick person; for example, this is mentioned in the previously related *Ahadeeth* of Sa'ad Ibn Abee Waqqaas ﷺ: "He ﷺ then placed his hand on his forehead, after which he wiped his hand over my face and stomach. He ﷺ then said,

«اللَّهُمَّ اشْفِ سَعْدًا . . . الحديث»

"O Allāh, cure Sa'ad..."'

And in another *Hadeeth,* 'Aaisha ﷺ said, "When the Messenger of Allāh ﷺ would visit a sick person, he would place his hand on the spot that was hurting. Then he ﷺ would say, '*Bismillah.*'"[1]

13) Reading Invocations Over The Patient.

It is recommended for a visitor to read invocations over the patient, for this was the practice of the Prophet ﷺ; a pious person should especially do so, for his invocations are more beneficial to the patient than those that are read by person who is not so pious. There is a special term for reading invocations over the sick: *Ar-Ruqyaa.* The Prophet ﷺ would perform *Ar-Ruqyaa* over sick relatives and Companions, and he ﷺ approved of certain invocations used for *Ar-Ruqyaa* that he heard from some of his Companions. Here are some of them:

a) *Ar-Ruqyaa* With *Al-Mu'awwidhaat* The term *'Al-Mu'awwidhaat'* refers to the last two Chapters of the Qur'an - "The Daybreak Chapter" and "The Mankind Chapter" - as well as to (according to some scholars) "The Purity Chapter."

'Aaisha ﷺ said, "Verily, when anyone from his family became

[1] Ibn Hajr said in Al-Fath (10/126), "Abu Ya'laa related it with a *Hasan* chain."

sick, the Prophet ﷺ would spit lightly upon him with *Al-Mu'awwidhaat* (the same practice that a Muslim should perform before going to bed: first, reading the last three Chapters of the Qur'an, then spitting lightly into one's hand, and then wiping one's hand over one's body, except that here, this practice is applied on the patient)."[1]

b) *Ar-Ruqyaa* With "*Faatihatul Kitaab* (The Opening Of The Book, i.e., 'The Opening Chapter')

In summary of a long *Hadeeth,* Abu Sa'eed Al-Khudree ﷺ came across a people whose chief fell ill through a venomous bite. Abu Sa'eed ﷺ performed *Ar-Ruqyaa* on him with "The Opening Chapter" of the Qur'an. The chief became cured, and as a reward to Abu Sa'eed ﷺ, he gave him a number of sheep. Abu Sa'eed ﷺ refused to accept the sheep right away, saying that he first wanting to discuss the matter with the Prophet ﷺ, to see if he ﷺ approved. He ﷺ went to the Prophet ﷺ and informed him of what happened; he ﷺ said, "O Messenger of Allāh, by Allāh, I performed *Ar-Ruqyaa* on him with nothing other than 'The Opening Of The Book.'" The Prophet ﷺ smiled and said,

«وَمَا أَدْرَاكَ أَنَّهَا رُقْيَةٌ؟»

"What made you know that it ("The Opening Chapter") is Ruqyaa (i.e., that, when read over a sick person, it helps bring about his cure by the will of Allāh)?"

The Prophet ﷺ then said,

«خُذُوا مِنْهُمْ، وَاضْرِبُوا لِي بِسَهْمٍ مَعَكُمْ»

"Take from them (i.e., take the sheep), and allot for me a share along with yourselves."[2]

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[1] Related by Bukhaaree (5748), Muslim (2192), Ahmad (24207), Abu Daawood (3902), Ibn Maajah (3529), and Maalik (1755).

[2] Related by Bukhaaree (2276), Muslim (2201), Ahmad (10686), Abu Daawood (3418), and Ibn Maajah (2156). And the above-mentioned wording is from Muslim's narration of the *Hadeeth.*

c) *Ar-Ruqyaa* with, "Remove the severity of the sickness, O Lord of mankind, and cure, for You are *Ash-Shaafee* (the One Who cures). There is no cure save Your cure, a cure that leaves behind no sickness." 'Aaisha ﵂ reported that when the Prophet ﷺ would go to a sick person or when a sick person would be brought to him, he ﷺ would say,

«أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا»

"Remove the severity of the sickness, O Lord of mankind, and cure, for You are Ash-Shaafee (the One Who cures). There is no cure save Your cure, a cure that leaves behind no sickness."

Muslim related it thus: "When any person among us fell ill, the Prophet ﷺ would wipe over him with his right hand, after which he ﷺ would say,

«أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ. . الحديث»

"Remove the severity of the sickness, O Lord of mankind...""[1]

d) *Ar-Ruqyaa* with, "In the name of Allāh do I read invocations over you [, invoking Allāh to cure you], [for protection] from everything that harms you, from the evil of every soul or from the eye of the jealous one. May Allāh cure you. In the name of Allāh do I read invocations over you [, invoking Allāh to cure you]." Abu Sa'eed Al-Khudree ﵁ reported that Jibreel ﵇ went to the Prophet ﷺ and said, "O Muhammad, you have fallen ill?" The Prophet ﷺ said,

«نَعَمْ»

"Yes."

Jibreel ﵇ then said,

«بِاسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ

[1] Related by Bukhaaree (5675), Muslim (2191), Ahmad (24317), and Ibn Maajah (3520).

اللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيكَ»

"In the name of Allāh do I read invocations over you [, invoking Allāh to cure you], [for protection] from everything that harms you, from the evil of every soul or from the eye of the jealous one. May Allāh cure you. In the name of Allāh do I read invocations over you [, invoking Allāh to cure you]."[1]

e) *Ar-Ruqyaa* with, "In the Name of Allāh, [with] the soil of our earth and the saliva of some of us – may the ailing among us become cured by the permission of our Lord." 'Aaisha ﵂ reported that the Prophet ﷺ would say these words to a sick person:

«بِسْمِ اللهِ تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا»

"In the Name of Allāh, [with] the soil of our earth and the saliva of some of us – may the ailing among us become cured by the permission of our Lord."[2]

An-Nawawee gave this explanation of the invocation: "He would take his own saliva, place it on his index finger, then put his finger on soil. Some of the soil would cling to his finger, and he would then wipe it over the place of injury or sickness. And as he would wipe his hand over the ailing spot, he would say those words. And Allāh knows best."

Related Issue: In Muslim countries, some people now take a bouquet of flowers with them when they visit the sick; usually attached to the flower is a card, upon which they write consoling words. In their minds, the best they could do for the sick is to present flowers to them. First, we must understand that this practice is taken from Christian lands and that the Prophet ﷺ forbade us from imitating the Jews and Christians.

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[1] Related by Muslim (2186), Ahmad (11140), At-Tirmidhee (972), and Ibn Maajah (3523).

[2] With different wordings, the following compilers related this *Hadeeth*: Bukhaaree (5745), Muslim (2194), Ahmad (24096), Abu Daawood (3895), and Ibn Maajah (3521).

Second, the people who apply this practice forsake supplicating for mercy, purification, forgiveness, and health to befall the patient, replacing those supplications with meaningless cliches that they write on a card or that is preprinted on a card. They replace Islamically legislated invocations from the Qur'an and Sunnah with a bouquet of flowers that might wither in a day or two. O Allāh, guide us to the straight path, and not to the path of those who have earned Your anger, nor of those who went astray.

14) When A Patient Is In The Final Stages Of Dying, Those Around Him Should Prompt Him To Say The *Shahaadah* ("I Bear Witness That None Has The Right To Be Worshipped But Allāh");

When he dies, they should close his eyes and supplicate for him. As a patient is nearing the final stages of death, it is recommended for those that are present to remind him of Allāh's vast mercy and to avoid making him feel a sense of hopelessness. Jaabir ﷺ said, "Three days before he ﷺ died, 'I heard the Prophet ﷺ say,

«لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ عَزَّ وَجَلَّ»

"Let no one among you die except that he thinks well of Allāh 'Azza Wa-Jall (the Possessor of Might and Majesty)."[1]

In explaining the Prophet's saying, "...except that he thinks well of Allāh *'Azza Wa-Jall,*" scholars have said, "It means to think that Allāh will forgive him and have mercy on him."[2] Also, in a gentle and kind manner, they should prompt the dying patient to say the *Shahaadah* ("None has the right to be worshipped but Allāh"). Abu Sa'eed Al-Khudree ﷺ reported that the Messenger of Allāh ﷺ said,

«لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللهُ»

[1] Related by Muslim (2877), Ahmad (13711), Abu Daawood (3113), and Ibn Maajah (4167).

[2] Sharh Muslim, by An-Nawawee: 9 (17/176).

"Prompt the dying ones among you to say, 'Laa ilaha illallah (None has the right to be worshipped but Allāh)."[1]

An-Nawawee said, "The order to prompt the deceased in this manner is the kind of command which indicates that the action being ordered to is recommended (and not compulsory). Scholars agree that it is disliked to prompt the dying patient continuously or too frequently; otherwise, the patient, because of the pain he is already experiencing, might begin to dislike what is being requested of him, and he even might end up saying inappropriate words. Furthermore, if the dying patient says the *Shahaadah* once, no one should prompt him to say it again unless he says something afterwards, in which case he should be prompted again, so that his last words are '*Laa ilaha illallah* (None has the right to be worshipped but Allāh.' Then, when he dies, it is recommended for those present to close his eyes and supplicate for him. Umm Salamah ﵂ said, "The Messenger of Allāh ﷺ entered upon Abu Salamah ﵁, whose eyes remained open [after having died], and the Prophet ﷺ then closed them. He ﷺ then said,

«إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ»

"Verily, when the soul is taken, one follows it with his sight.'

People from his family became troubled and afraid, and so he ﷺ said,

«لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ»

"Do not supplicate upon yourselves (or upon the deceased) except with goodness (with good supplications), for the angels say, 'Aameen (i.e., O Allāh, answer this supplication)' to what you say.'

He ﷺ then said,

«اللَّهُمَّ اغْفِرْ لِأَبِي سَلِمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ

[1] Related by Muslim (916), Ahmad (10610), At-Tirmidhee (976), An-Nassaaee (1826), Abu Daawood (3117), and Ibn Maajah (1445).

فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَارَبَّ الْعَالَمِينَ، وَافْسِحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ»

"O Allāh, forgive Abu Salamah and raise his ranking among the guided ones. Make among his progeny those who succeed him and remain. And forgive us and him, O Lord of all that exists; and make his grave spacious for him, and illuminate it for him."[1]

[1] Related by Muslim (920), Ahmad (26003), Abu Daawood (3118), and Ibn Maajah (1454). And the above-mentioned wording is from Muslim's narration of the *Hadeeth*.

Chapter 15

The Manners Of Adornment And Attire

Allāh ﷻ said:

﴿يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ
ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ ٢٦ يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ
أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۚ إِنَّهُۥ يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ
مِنۡ حَيۡثُ لَا تَرَوۡنَهُمۡۗ إِنَّا جَعَلۡنَا ٱلشَّيَٰطِينَ أَوۡلِيَآءَ لِلَّذِينَ لَا يُؤۡمِنُونَ ٢٧﴾

"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, that they may remember (i.e., leave falsehood and follow truth). O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qaabiluhu (his soldiers from the Jinns of his tribe) see you from where you cannot see them. Verily, We made the Shayaateen (devils) Auliyaa (protectors and helpers) for those who believe not" (Qur'an 7:26,27)

'Abdullah Ibn 'Amr Ibn Al-'Aas ﷺ reported that the Messenger of Allāh ﷺ said,

«كُلُوا، وَاشْرَبُوا، وَتَصَدَّقُوا، وَالْبَسُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ»

"Eat and drink and give charity; and attire yourselves, but without Israaf (extravagance and wastage) and Makheelah (pride and haughtiness)."[1]

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[1] An-Nassaaee related it (2559), and Al-Albaanee ruled that it is *Hasan*

The Manners Of Adornment And Attire

1) It Is Compulsory To Cover The Private Areas Of The Body

In the following verse, Allāh ﷻ reminds His slaves of the blessing of physical attire; He ﷻ then guided them to a figurative kind of attire, one that is even better than the physical kind. Allāh ﷻ said:

﴿يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ
ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ ﴿٢٦﴾ يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ
أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۚ إِنَّهُۥ يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ
مِنۡ حَيۡثُ لَا تَرَوۡنَهُمۡۗ إِنَّا جَعَلۡنَا ٱلشَّيَٰطِينَ أَوۡلِيَآءَ لِلَّذِينَ لَا يُؤۡمِنُونَ ﴿٢٧﴾﴾

"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, that they may remember (i.e., leave falsehood and follow truth). O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them private parts. Verily, he and Qaabiluhu (his soldiers from the Jinns of his tribe) see you from where you cannot see them. Verily, We made the Shayaateen (devils) Auliyaa (protectors and helpers) for those who believe not" (Qur'an 7:26,27)

In the *Tafseer* (explanation) of this verse, Ibn Katheer said, "In this verse, Allāh ﷻ reminds his slaves of the favors of clothing and adornment. Basic clothing serves the purpose of covering *'Auraa* (private areas, which one should not allow anyone to see - with the exception of his wife). 'Adornment' is an added blessing over and above basic clothing; the latter is for necessity, the former is

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(Saheeh Sunan An-Nassaaee: 2399). Ahmad (6656) and Ibn Maajah (3605) also related it, and it is found with Bukhaaree *Ta'leeqan*, in the beginning of "The Chapter Of Attire."

for embellishment and addition. It is from the most important of Islamic manners for one to cover his *'Auraa*. Men and women have been prohibited from looking at one another's *'Auraas* because of the evil that would otherwise result. The word *'Auraa* comes from the word *'Aur*, which means something that one should be ashamed about; the *'Auraa* of a person's body, therefore, is something that one should be ashamed to expose or see.

Abu Sa'eed Al-Khudree ﷺ reported that the Messenger of Allāh ﷺ said,

«لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ»

"Let no man look at the 'Auraa of another man, nor a woman at the 'Auraa of another woman. And let no man be [naked] with another man under a single Thaub (garment or cloth); and let no woman be [naked] with another woman under a single Thaub."[1]

Miswar Ibn Makhramah ﷺ said, "I advanced, carrying upon me a heavy stone, and upon me was a light lower garment. My lower garment then became unraveled, and I still had the stone; I could not have put it down until I reached its place. The Messenger of Allāh ﷺ then said,

«ارْجِعْ إِلَى ثَوْبِكَ فَخُذْهُ وَلَا تَمْشُوا عُرَاةً»

"Return to your garment and take it, and do not walk naked.'"[2]

Bahz Ibn Hakeem related the following *Hadeeth* from his father, who related it from his father. Bahz's grandfather said, "I said, 'O Messenger of Allāh, the private areas of our body – what of them

[1] Related by Muslim (338), Ahmad (11207), At-Tirmidhee (2793), and Ibn Maajah (661).

[2] Related by Muslim (341) and Abu Daawood (4016).

may we come [forth] with and what of them should we leave?' The Prophet ﷺ said,

«احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ»

"Preserve the private areas of your body (i.e., don't let anyone see them) except from your wife or what your right hand owns (i.e., any slaves you own).'

I said, 'O Messenger of Allāh, if people are mixed together [all the time (i.e., if people are together all the time and it is difficult to keep some private body parts – such as one's upper legs – hidden all the time)]?' He ﷺ said,

«إِنِ اسْتَطَعْتَ أَنْ لَا يُرِيَنَّهَا أَحَدٌ فَلَا يُرِيَنَّهَا»

"If you are able to make sure that no one sees them (the private areas of your body), then make sure that no one sees them.'

I said, 'O Messenger of Allāh, what about when one of us is alone (i.e., in that case, may we keep some of our private areas exposed)?' He ﷺ said,

«اللهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ»

"Allāh is more deserving of [people being] shy of Him than people [are deserving of others being shy of them].'"[1]

The question that now arises is this: what is the *'Auraa* (private areas that no one else may see) of a man? And what is the *'Auraa* of a woman? A man's *'Auraa,* which he may show to no one save his wife and female slave, is from the navel to the knee. A woman's *'Auraa* is – except from her husband – her entire body. As for her *Mahrams* (e.g., her father, brother, son, etc.), they may see from her what normally appears from her body when she is in her home: her face, her hands, her hair, her neck, etc. And a woman's *'Auraa* when she is among other women is from her

[1] Related by Ahmad (19530); At-Tirmidhee (2794), who said, "This *Hadeeth* is *Hasan*"; Abu Daawood (4017), and in grading his narration, Al-Albaanee said, "*Hasan*"; and Ibn Maajah (1920).

navel to her knee.

Question: Is a man's thigh a part of his *'Auraa*?

Answer: The Permanent Council (of Scholars in Saudi Arabia) issued the following answer: The majority of jurists maintain that the thigh of a man is a part of his *'Auraa*, the area of his body that he must keep hidden from others (other than his wife and female slave). Yet not a single *Hadeeth* that those jurists cite to support their view is free from criticism concerning its chain - either that it is disconnected or that some of its narrators are weak. Nonetheless, the different narrations [which state that a man's thigh is a part of a man's *'Auraa*] strengthen one another, so that as a group, they are valid and binding proofs. Maalik related one of those proofs in *Al-Muwattah; Ahmad, Abu Daawood*, and *At-Tirmidhee* related it as well: Jarhad Al-Aslamee said, "The Messenger of Allāh ﷺ passed by, and at the time I was wearing a gown. My thigh was exposed, and so the Prophet ﷺ said,

«غَطِّ فَخِذَكَ فَإِنَّ الْفَخِذَ عَوْرَةٌ»

"Cover your thigh, for the thigh is 'Auraa.'"

At-Tirmidhee declared this narration to be *Hasan*, and Al-Albaanee declared that Abu Daawood's narration of the *Hadeeth* is authentic.[1] Another group of scholars hold that a man's thigh is not a part of his *'Auraa*. They cite a narration related by Anas ﷺ, in which the Prophet's lower garment was raised to the point where one could see his thigh. Anas ﷺ said, "Until I was indeed looking at the whiteness of his thigh." (Ahmad and Bukhaaree related this *Hadeeth*.) Imam Bukhaaree said, "The *Hadeeth* of Anas ﷺ has a better chain, and [to follow] the *Hadeeth* of Jarhad ﷺ is the more careful and safe [thing to do]." The view of the majority in this issue is in fact safer, because the first *Hadeeth* clearly mentioned the ruling for the issue in question, whereas the *Hadeeth* of Anas ﷺ can be interpreted in different ways.[2]

[1] Abu Daawood (3389)
[2] Fatwa Al-Lajnah Ad-Daaimah (2252) (6/165-167)

Question: Some women wear clothing that reveals the beauty of their physique. For example, one of them will wear transparent clothing or tight clothing or clothing that reveals her back or thigh. This is the argument you might hear from one of them: "A woman's *'Auraa* among women is from the navel to the knee, and I wear such clothing among women only." How do we respond to this argument?

Answer: No doubt, a woman's *'Auraa* when she is in the company of women is from her navel to her knee; yet the condition for this is that there is no fear of *Fitnah* (trial and temptation). These days especially, we must keep in mind that women are put to trial and are tempted by other women. It is common knowledge that some women become tempted in the company of a woman who displays her beautiful figure. This being the case, women should not use women gatherings as an excuse to wear whatever they want. If a woman's attire leads to Fitnah, it becomes *Haram* (prohibited) for her to wear it, even if she is among women only. Ibn 'Uthaimeen said, "It is *Haram* (prohibited) to wear tight clothing, which reveals the figure and shape of a woman, for the Prophet ﷺ said,

«صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا بَعْدُ: رِجَالٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ، يَضْرِبُونَ بِهَا النَّاسَ - يَعْنِي ظُلْمًا وَعُدْوَانًا - وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مَائِلَاتٌ مُمِيلَاتٌ»

"Two categories from the dwellers of Hell I have not yet seen: men who have with them whips that are like the tails of cows; they strike people with them – i.e., wrongfully and unjustly; and women who are dressed yet naked, who are Maailaat and Mumeelaat (one interpretation: who are misguided and who misguide others; another interpretation: they walk with a swagger, swinging their shoulders, so as to attract the attention of others and plunge them into misguidance)."[1]

[1] Related by Muslim (2128), Ahmad (8451), and Maalik (1694). The completion of the narration is with Muslim: "Their heads (perhaps

Various interpretations have been given for the Prophet's saying, "and women who are dressed yet naked." One interpretation is that they wear short clothing, which does not cover those parts of their bodies - their *'Auraa* - that must be covered; another interpretation is that they wear transparent clothing, which does not prevent others from looking through and seeing their skin; yet another interpretation is that they wear tight clothing that covers their bodies but nonetheless reveals the contours and shape of their physique. At any rate, a woman is not permitted to wear any of these kinds of clothing except in the presence of her husband, for there is no such thing as an *'Auraa* - areas of the body that must be kept hidden - between a husband and wife. Allāh ﷻ said:

﴿وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ۝٥ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦﴾

"And those who guard their chastity (i.e., private parts from illegal sexual acts), Except from their wives or (the captives and slaves) that their right hands possess, - for then, they are free from blame} (Qur'an 23:5,6)

And 'Aaisha ﷺ said, "I used to take a bath with the Prophet ﷺ from a single container..."[1] Therefore, between a man and his wife, there is no *'Auraa;* each may see from the other whatever he or she wants. As for when a woman is with other *Mahrams* (e.g., her father, brother, son, etc.), then she must cover her private areas, and she must avoid wearing tight clothing in their presence; similarly, she must avoid wearing extremely tight clothing, clothing that reveals the enticing contours of her body, when she is in the company of women."[2]

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referring to the hair on their heads) are like the humps of leaning *Al-Bukht* (camels with long necks). They will neither enter Paradise nor find (smell) its odor, and verily, its odor can be found from such and such distance (i.e., a very far distance)."

[1] Related by Bukhaaree (261), Muslim (316), and others.

[2] Fataawa Shaikh Muhammad Ibn 'Uthaimeen (2/825-826)

Related Issue: It is considered good manners with Allāh ﷻ for one to keep himself concealed when he is taking a shower, especially when he is in a wide-open space, where there is nothing - such as trees or the like - to cover him. Ya'laa ؓ reported that the Messenger of Allāh ﷺ saw a man taking a shower in an open space of land, and he was not wearing a lower garment. The Prophet ﷺ then climbed the pulpit, praised and extolled Allāh ﷻ, and then said,

«إِنَّ اللهَ عَزَّ وَجَلَّ حَيِيٌّ سَتِيرٌ يُحِبُّ الْحَيَاءَ وَالسِّتْرَ، فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتَتِرْ»

"Verily, Allāh 'Azza Wa-Jall (the Possessor of Might and Majesty) is Hayeeun (i.e., He ﷻ loves modesty and shyness) and Sitteer (He ﷻ loves for His slaves to cover themselves): He ﷻ loves Al-Hayaa (modesty) and As-Sitr (for His slaves to cover themselves). So if one of you takes a shower, then let him cover himself."[1]

And the following is from the *Hadeeth* of Hakeem's grandfather ؓ: "I said, 'O Messenger of Allāh, what about when one of us is alone (i.e., in that case, may we keep some of our private areas exposed)?' He ﷺ said,

«اللهُ أَحَقُّ أَنْ يُسْتَحيَا مِنهُ مِنَ النَّاسِ»

"Allāh is more deserving of [people being] shy of Him than people [are deserving of others being shy of them].'"

2) It Is Forbidden For Men To Imitate Women And For Women To Imitate Men

Ibn 'Abbaas ؓ said, "The Messenger of Allāh ﷺ cursed men who imitate women, and women who imitate men." Another narration is worded thus: "The Prophet ﷺ cursed effeminate men and masculine women. And he ﷺ said,

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[1] Related by Abu Daawood (4012), and Al-Albaanee declared his narration to be authentic; by Ahmad (17509); and by An-Nassaaee (406).

«أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ»

"Expel them from your homes.'

The Prophet ﷺ then expelled so and so, and 'Umar ؓ expelled so and so."[1] Imitation in this regard can occur in one's clothing, one's mode of speech, one's manner of walking, and so on. The point is that whenever a man does something that is specific to women – a style of walking, of talking, of wearing clothes, etc. – then the above-mentioned curse falls on him. Similarly, when a woman does something that is specific to men, then the curse falls on her.

Related Issue: Is one to be held blameworthy if his or her imitation of the other sex stems not from an intentional design but from the way he or she was created (for instance, a man who was created with a very feminine sounding voice)?

Answer: Ibn Hajr said, "If one is created upon such a characteristic, then he should work hard to slowly rid himself of that characteristic; this may require a long, gradual process of change and it may even require some affectation. If one does not take the necessary steps to rid him of that characteristic, then he is guilty of the said offence, especially if he shows some sign of being pleased with that characteristic..."[2]

3) If Allāh ﷻ Blesses One With Wealth, The Effects Of That Blessing Should Be Seen In His Clothes

If a person is well off, the effects of Allāh's favor upon him should be seen in his clothes; hence he should wear a clean and beautiful garment, without being extravagant, self-conceited, or vain in the process. In contrast to the extreme of extravagance, a person of wealth should not be harsh upon his own self by being miserly with his wealth, to the extent that he wears inferior clothing. Abul-Ahwas related that his father ؓ said, "I went to

[1] Related by Bukhaaree (5885, 5886), Ahmad (1983), At-Tirmidhee (2784), Abu Daawood (4097), Ibn Maajah (1904), and Ad-Daarimee (2649).

[2] Fathul-Baaree (10/345)

the Prophet ﷺ, wearing an inferior garment." The Prophet ﷺ asked

«أَلَكَ مَالٌ»

"Do you have wealth?"

He ﷺ said, "Yes." The Prophet ﷺ then asked,

«مِنْ أَيِّ الْمَالِ»

"What kind of wealth?"

He ﷺ said, "Allāh gave me camels, sheep, horses, and slaves." The Prophet ﷺ then said,

«فَإِذَا آتَاكَ اللهُ مَالًا فَلْيُرَ أَثَرُ نِعْمَتِهِ عَلَيْكَ وَكَرَامَتِهِ»

"So if Allāh gave you wealth, then let the effects of His favor and generosity be seen upon you."[1]

Regarding the issue in question, people are of two extremes - those who are miserly and those who spend extravagantly on clothes that will wear out in the end, anyway - and a middle group, consisting of those who display Allāh's blessings upon them in their clothing and in their home, without going to the extreme of wastage or extravagance, and without feeling a sense of superiority or haughtiness.

4) It Is Forbidden To Drag One's Garment On The Ground With A Feeling Of Haughtiness And Self-Conceit

Allāh ﷻ gave a severe warning to those who drag their garments on the ground to show their superiority over others; Allāh ﷻ promised to not even look at them on a Day wherein they will be most needy of Allāh's Mercy. Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«لَا يَنْظُرُ اللهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَرًا»

[1] Related by Abu Daawood (4063) - the above-mentioned wording is from his narration of the *Hadeeth*, and Al-Albaanee declared that it is authentic; by Ahmad (15457); and by An-Nassaaee (5223).

"On the Day of Resurrection, Allāh does not look at a person who, from his pride and transgression, dragged his lower garment [on the ground]."[1]

Abu Hurairah ﷺ also related that the Messenger of Allāh ﷺ said,

«بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ مُرَجِّلٌ جُمَّتَهُ إِذْ خَسَفَ اللهُ بِهِ فَهُوَ يَتَجَلْجَلُ إِلَى يَوْمِ الْقِيَامَةِ»

"As a man was walking in a Hullah (a two-piece garment), admiring his own self, with his Jummah (hair that reaches one's shoulders) combed, Allāh made the earth to swallow him, and he will continue to sink in it until the Day of Resurrection."

Ahmad related it thus: "As a man was strutting in a *Hullah* (a two-piece garment), admiring his *Jummah* (the hair that reaches one's shoulders), with his lower garment falling below his ankles, Allāh made the earth to swallow him; and he will continue to sink or fall in it until the Day of Resurrection."[2] *At-Takabbur* (Pride and Grandeur) is one of Allāh's perfect attributes; it is an attribute of perfection for Allāh ﷻ, but it is a defect in all created beings, for none among them is worthy of it. Abu Sa'eed Al-Khudree ﷺ reported that the Messenger of Allāh ﷺ said,

«الْعِزُّ إِزَارُهُ وَالْكِبْرِيَاءُ رِدَاؤُهُ، فَمَنْ يُنَازِعُنِي عَذَّبْتُهُ»

"Al-'Izz (The Glory And Might) is His Izaar (lower garment) and Al-Kibriyaa (Grandeur and Pride) is His Ridaa (robe), [and Allāh ﷻ said,]

'So as for he who challenges Me in them, I will punish him." Abu Daawood related it with this wording: "The Messenger of Allāh ﷺ said: Allāh *'Azza Wa-Jall* (the Possessor of Might and Majesty) said,

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[1] Related by Bukhaaree (5788), Muslim (2087), Ahmad (8778), and Maalik (1698).

[2] Related by Bukhaaree (5789), Muslim (2088), Ahmad (7574), and Ad-Daarimee (437).

«الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ»

"Al-Kibriyaa (Grandeur and Pride) is My robe and Al-'Adhamah (Magnificence and Majesty) is My Izaar (lower garment). So as for he who challenges Me in one of these two, then I will cast him into the Hellfire.'"[1]

An-Nawawee said, "'Challenges Me' refers to a person who tries to adopt those qualities for himself, thus setting himself up as a partner. The *Hadeeth* contains a severe warning against as well as a clear prohibition of pride and haughtiness."

Related Issue: To wear beautiful clothing, whether it is expensive or not, does not mean that one has that pride which is warned against in the preceding narrations. A person becomes guilty in this regard only when pride and a sense of grandeur enter into his heart; when he struts or swaggers, being very much impressed by his own self. Ibn Hajr said, "With the various proofs in mind, it becomes clear that a person is not harmed or held blameworthy for wearing beautiful, lawful clothing - even if it is very expensive - if he does so to display Allāh's blessings upon him, if he is thankful for those blessings, and if he does not disparage those who cannot afford similar clothing. Ibn Mas'ood ﷺ reported that the Messenger of Allāh ﷺ said,

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ»

"He will not enter Paradise who has in his heart an atom's weight of pride."

A man said, "Verily, a man loves for his garment to be nice and for his shoes to be nice." The Prophet ﷺ then said,

«إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ»

"Verily, Allāh is Jameel (Beautiful), and He ﷻ loves beauty.

[1] Related by Muslim (2620), Ahmad (7335), Abu Daawood (4090), and Ibn Maajah (4174).

Pride is to deny the truth and to disparage people and look down upon them."

On a related note, Ibn Hajr said, "It is inferred from the context of the *Ahadeeth* (referring to the *Ahadeeth* about dragging one's garment on the ground) that dragging one's garment is specifically mentioned because that most often indicated a person's pride. Yet swaggering and haughtiness are also culpable offences, even if a person tucks up his lower garment."

5) The Prohibition Of Wearing [Strange Or Extravagant] Clothing To Gain Fame Or To Draw To Oneself The Attention Of Others

Some people, mainly women, wear expensive or ostentatious clothing, so that others will look at them, and so that they will gain a sort of fame or reputation in society; at the same time, they look down on others and wear their showy clothing with a great sense of pride. Ibn 'Umar ﷺ reported that the Messenger of Allāh ﷺ said,

«مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا أَلْبَسَهُ اللهُ ثَوْبَ مَذِلَّةٍ يَوْمَ الْقِيَامَةِ»

"Whoever wears a garment of Shuhrah (one that is ostentatious or showy and that is worn to attract the attention of others) in this world, then Allāh ﷻ will attire him with a garment of humiliation on the Day of Resurrection."[1]

Ibn Al-Atheer said, "In its original meaning, *Shuhrah* simply means to show something; here, it refers to someone wearing a garment to single himself out among a group of people – for example, by his garment being a different color than everyone else's clothes. He hopes for people to look at him, and he walks among others with a sense of pride and self-admiration." Ibn Rislaan said, "Because he wears [special] clothing to achieve fame in this world and to achieve superiority over others, on the Day of Resurrection Allāh ﷻ will make him wear clothing by

[1] Related by Ahmad (5631), and the above-mentioned wording is from his narration of the *Hadeeth*; by Abu Daawood (4029), and Al-Albaanee declared his narration to be *Hasan* (3399); and by Ibn Maajah (3606).

which he will be well-known, but this time, well-known for his baseness and ignominy; this will be a punishment for him. The punishment, therefore, is similar in kind to the deed." "A garment of humiliation" means a garment that will entail his humiliation, just as, in the world, he wore a garment that entailed, at least in his mind, his superiority over others.

Related Issue: A garment of *Shuhrah* (fame) is not limited to expensive clothing; even cheap or inferior clothing can be considered to be clothing of *Shuhrah*. What distinguishes clothing that is worn for *Shuhrah* is not its price, but rather the intention of the wearer: he wants to distinguish himself from everyone else and become well-known among them for his unique attire. Therefore, a person is wearing clothing for *Shuhrah* when he wears very inferior clothing, so that others will think that he is pious and ascetic in his ways. Ibn Taymiyyah said, "Any attire that is worn for *Shuhrah* is disliked; clothing that is worn for *Shuhrah* is any clothing that is not commonly worn by people and that is worn to show the wearer's superiority over others or the wearer's inferiority (really fake inferiority, for one debases himself by wearing cheap clothing, only so that others will think that he is pious - of course, this refers only to those that can afford better clothing). Our pious predecessors detested both kinds of *Shuhrah*: the kind with which the wearer tries to show his superiority and the kind with which he tries to show his humbleness and meekness. The Prophet ﷺ said,

«مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ أَلْبَسَهُ اللهُ ثَوْبَ مَذِلَّةٍ»

'Whoever wears a garment of Shuhrah (one that is ostentatious or showy and that is worn to attract the attention of others) in this world, then Allāh ﷻ will attire him with a garment of humiliation on the Day of Resurrection.'

And the best of matters are the middle ones."

6) The Prohibition Of Men Wearing Gold And Silk, Except For Those Who Have A Valid Excuse

Though both are permissible for women, [the wearing of] gold

and silk are prohibited for men. A woman adds to her beauty by wearing gold and silk, an effect that is in no way achieved for a man, whose natural masculinity and suitable roughness are compromised when he wears gold or silk. But this is not reason enough for the prohibition; reason enough is the fact that the Prophet ﷺ declared the prohibition, and to his words we must submit without question and without hesitation. 'Alee Ibn Abee Taalib ﷺ said, "Verily, the Prophet ﷺ took some silk and placed it in his right hand, and he ﷺ took some gold and placed it in his left hand. He ﷺ then said,

«إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي»

"Verily, these two are Haram (forbidden) upon the males of my Nation."[1]

In another *Hadeeth,* Abu Umaamah ﷺ reported that the Messenger of Allāh ﷺ said,

«مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ»

"Whoever wears gold in this world will not wear it in the Hereafter (here referring to men, of course)."[2]

And Abu Hurairah ﷺ related that the Prophet ﷺ forbade the wearing of a gold ring.[3] And though the preceding narrations make it clear that men are not permitted to wear gold or silk, there are exceptions to the prohibition: A man may wear silk if he is afflicted with a severe case of itching or some other illness that has to do with extremely sensitive skin, an illness that requires him to wear very soft material. Anas ﷺ reported that the Prophet ﷺ permitted 'Abdur-Rahmaan Ibn 'Aouf and Az-Zubair ﷺ to wear shirts made of silk because they were both afflicted with *Hikkah* (a skin disease, and it is said to refer to scabies).[4] Likewise, one may

[1] Related by Abu Daawood (4057), and Al-Albaanee declared it to be authentic (3422); by An-Nassaaee (5144); and by Ibn Maajah (3595).

[2] Related by Muslim (2074).

[3] Related by Bukhaaree (5864), Muslim (2089), Ahmad (9709), and An-Nassaaee (5273).

[4] Related by Bukhaaree (2919), Muslim (2076), Ahmad (11821), At-

wear silk during battle; or when one finds no other material with which he can cover his private areas; or when he needs to wear silk to protect himself from bitter cold weather (because he has nothing else to cover himself with). Also, if the amount of silk on a person's clothing is the size of four fingers or smaller, then it is permissible to wear that clothing. 'Umar Ibn Al-Khattaab ﷺ said, "The Prophet of Allāh ﷺ forbade the wearing of silk, except for the place of two fingers, or three, or four."[1]

And if need be, a man may use gold as a prosthesis for a wound or physical defect. 'Abdur-Rahmaan Ibn Turfah related that his grandfather, 'Arfajah Ibn As'ad, had his nose cut off on the Day of Al-Kulaab. He took a nose of silver, but then a foul odor began to issue from the place of his nose, and so the Prophet ﷺ gave him an order, after which he took a nose made of gold.[2]

Question: Is it permissible to dress young boys in clothing made of silk?

Answer: Shaikh Al-Islaam Ibn Taymiyyah said, "Concerning this issue...there are two well-known views held by scholars, yet the stronger of those views is that it is not permissible to dress young boys in silk. If a deed is *Haram* (prohibited) for adult males, it is consequently *Haram* for them to facilitate the doing of that deed for children. After all, when a child becomes seven years old, he should be ordered to pray; and when he becomes ten years old, he should be beaten if he does not pray. This being the case, how can one say that it is permissible to dress young boys in silk? When 'Umar ﷺ saw that one of Az-Zubair's young sons was wearing a garment made of silk, he tore it apart and then said, 'Do not dress them in silk.' Similarly, Ibn Mas'ood ﷺ tore up a

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Tirmidhee (1722), An-Nassaaee (5310), Abu Daawood (4056), and Ibn Maajah (3592).

[1] Related by Bukhaaree (5828), Muslim (2069), Ahmad (367), An-Nassaaee (5312), and Ibn Maajah (2820). And the above-mentioned wording is from Muslim's narration of the *Hadeeth.*

[2] Related by Abu Daawood (4232), and Al-Albaanee declared it to be *Hasan* (3561); by Ahmad (18527); by At-Tirmidhee (1770); and by An-Nassaaee (5161).

garment made of silk that his son was wearing..."

7) It Is *Sunnah* For Men To Wear Short Clothing (i.e., Clothing That Does Not Fall Below The Ankles) And For Women To Wear Long Clothing

In terms of shortness and length, Islam differentiates between the attire of men and women. A man's clothing must fall somewhere between the middle of his claves and above his ankles. And as a woman must cover her feet – for her every part of her body is a source of *Fitnah* (trial and temptation) for man, and so her entire body is *'Auraa* (*'Auraa* is that part of the body which must be covered) – her garment should be long. Men should raise their garments so that neither pride nor self-admiration enters their hearts. Also, for a man to let his garment fall below the ankles is a kind of soft and effeminate action that is not in keeping with the inborn masculinity of men.

These days especially, it is sad to see that many people are acting contrary to the *Sunnah* in this regard: men wear long pants that drag on the ground – nay, that sweep the ground clean, and women wear short pants or skirts, thus revealing their ankles and legs.

Though the narrations that establish this ruling are clear and authentic, people continue to let their desires, and not the Prophet's *Sunnah,* be their guide. Nonetheless, we will now mention some of those narrations, perhaps so that those who read them will take heed. Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«مَا أَسْفَلَ الْكَعْبَيْنِ مِنَ الإِزَارِ فَفِي النَّارِ»

"Whatever is lower than the ankles from the lower garment is in the Hellfire."

Ahmad related the *Hadeeth* thus: "The lower garment of the believing man is from the middle of the claves downward until what is above the ankles. Whatever is below that is in the Hellfire."[1] And in the *Hadeeth* of Abu Dharr ﷺ, the Prophet ﷺ said,

[1] Related by Bukhaaree (5787), Ahmad (10177), and An-Nassaaee (5330).

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ»

"As for three people, Allāh will not speak to them on the Day of Resurrection, nor will He look at them, nor will He purify them; and for them is a painful punishment."

Abu Dharr ﷺ related that the Messenger of Allāh ﷺ repeated that three times, after which Abu Dharr ﷺ said, "They have failed and [truly] lost. Who are they, O Messenger of Allāh?" The Prophet ﷺ said,

«الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الكَاذِبِ»

"Al-Musbil (a person who allows his garment to hang below the level of his ankles), Al-Mannaan (a person who reminds others of his favors and of his generosity), and a person who promotes his piece of merchandise with a false oath."[1]

And when the Prophet ﷺ mentioned the [ruling for the] lower garment, his wife, Umm Salamah ﷺ, said, "And what about a woman, O Messenger of Allāh?" He ﷺ said,

«تُرْخِي شِبْرًا»

"She may let [her garment hang down] the span of the hand."

Umm Salamah ﷺ said, "Then something from her will be exposed." He ﷺ said,

«إِذًا ذِرَاعًا لَا تَزِيدُ عَلَيْهِ»

"Then the span of the arm, but she should not increase more than that."[2]

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[1] Related by Muslim (106), Ahmad (20811), At-Tirmidhee (1211), An-Nassaaee (2563), Abu Daawood (4087), Ibn Maajah (2208), and Ad-Daarimee (2605).

[2] Related by Ahmad (25972); by Abu Daawood (4117) – the wording mentioned above is from his narration of the *Hadeeth*, and in grading his narration, Al-Albaanee said, '*Saheeh*'; by At-Tirmidhee (1732); by An-

A woman must keep her garment long, so that her feet remain covered. It is permissible for her to wear clothing that does not cover her feet if she is wearing proper socks that serve the same purpose. Ibn 'Uthaimeen said, "It is legislated for a woman to cover her feet; in fact, many scholars hold that it is compulsory for her to cover her feet, [an effect that can be achieved with a very long garment or a long garment accompanied by the wearing of proper socks]..."

Some people argue that a man may allow his garment to fall down below his ankles. To prove their claim, they cite Abu Bakr's example and how his garment would hang down. Yet there is no validity to their argument, and the proof they mention, when properly understood, actually disproves their claim. Here is the *Hadeeth*: Ibn 'Umar ﷺ reported that the Prophet ﷺ said,

«مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

"As for he who drags his garment from pride and haughtiness, Allāh will not look at him on the Day of Resurrection."

Abu Bakr ﷺ said, "O Messenger of Allāh, one of the two sides of my lower garment hangs down unless I [constantly] take care to keep it up." The Prophet ﷺ said,

«لَسْتَ مِمَّنْ يَصْنَعُهُ خُيَلَاءَ»

"You are not from those who do it from pride and self-admiration."[1]

Based on this *Hadeeth*, we say the following to someone who lets his clothing hang down below him ankles: You may let your clothing fall down below your ankles if three conditions are

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Nassaaee (5327); by Ibn Maajah (3580); by Maalik (1700); and by Ad-Daarimee (2644).

[1] Related by Bukhaaree (5784), Muslim (2085), Ahmad (5328), At-Tirmidhee (1730), An-Nassaaee (5335), Abu Daawood (4085), Ibn Maajah (3569), and Maalik (16696). And the wording mentioned above is from Bukhaaree's narration of the *Hadeeth*.

fulfilled:

1) Only one of the two sides of your lower garment, and not both sides, is hanging down.
2) You take care to raise your lower garment every time it slides down or falls, for this is what Abu Bakr ﷺ did. Ibn Hajr said, "The following is from Ahmad's narration of the *Hadeeth*: 'Verily, my lower garment loosens sometimes.' It seems as though his belt or string would loosen when he was walking, and he would not intend for that to happen. He ﷺ would remain attentive, and every time it loosened, he would tie it."
3) The Prophet ﷺ testifies for you that you are not from those who let their garment hang down from pride and a sense of self-admiration. This final condition is of course now impossible to fulfill.

Related Issue: There are three ways of dragging one's clothing on the ground:

1) One does it from a sense of pride and self-admiration; Allāh ﷻ will not look at such a person on the Day of Resurrection.
2) One does it purposefully and consistently, and his motive is simply to follow the custom of others; in no way, then, does he feel a sense of pride and self-admiration. Upon such a person applies the following words of the Prophet ﷺ:

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإِزَارِ فَفِي النَّارِ»

"Whatever is below the ankles from the lower garment is in the Hellfire."[1]

3) One's garment falls below the level of one's ankles by accident, and one feels neither pride nor self-admiration in the process. In this last situation, a person is not held blameworthy, for the same happened to the Prophet ﷺ when there was an eclipse of the sun: "He ﷺ then stood,

[1] Related by Bukhaaree (5787), Ahmad (9064), and An-Nassaaee (5330).

dragging his garment and rushing, until he ﷺ arrived at the *Masjid*."[1] Ibn Hajr said, "This indicates that the prohibition does not embrace a person whose garment drags on the ground simply because he is rushing [to go somewhere, (and as a result it falls down to below the level of his ankles)]." As we have seen earlier, the same occurred to Abu Bakr As-Siddeeq ﷺ.

8) A Woman Is Prohibited From Displaying Her Beauty And Adornment TO Everyone Other Than Those That Allāh ﷻ Mentioned As Exceptions

A woman's adornment is of two kinds: that which is apparent and that which is hidden. The first part of the following verse speaks of the apparent kind - "not to show off their adornment except only that which is apparent" - and the end of verse speaks of the hidden kind - "and not to reveal adornment except to their husbands, their father...." Allāh ﷻ said:

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا
لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ...﴾

"And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyoobihinna (i.e., their bodies, faces, necks, and bosoms, etc.) and not to reveal adornment except to their husbands, their fathers..." (Qur'an 24:31)

Apparent adornment, which a woman may reveal when there is necessity, refers to her eyes to see, the outer palms of her hands, her dress, veil, gloves, head-cover, apron, etc. Her hidden

[1] Related by Bukhaaree (5785), Ahmad (19877), and An-Nassaaee (1502).

adornment, which she may reveal to the likes of her husband or father or son (i.e., her *Mahrams*), refers to her face, her neck, her jewelry, her hands, etc. So with these definitions in mind, a woman's face is from her hidden beauty and adornment, which she may reveal only to those men that Allāh ﷻ mentioned in the verse.

Allāh ﷻ then said:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ﴾

"And let them not stamp their feet so as to reveal what they hide of their adornment." (Qur'an 24:31)

Meaning, let them not stamp their feet so that their jewelry – such as an anklet – makes a noise, thus giving others an idea of their hidden adornment, which leads only to *Fitnah* (trial and temptation).

9) The Prohibition Of Wearing Clothing That Has On It A Picture Of A Cross Or Of A Being That Has A Soul

Al-Qaasim reported that 'Aaisha رضي الله عنها once purchased a cushion that had pictures (of animals or human beings) on it. The Prophet ﷺ then stood at the door of their home, without entering. Seeing the Prophet's displeasure, but not knowing its cause, 'Aaisha رضي الله عنها said, "I repent to Allāh from the sin I committed." The Prophet ﷺ said,

«مَا هَذِهِ النُّمْرُقَةُ؟»

"What is this cushion?"

She رضي الله عنها said, "It is for you to sit on and to rest your head on." He ﷺ said,

«إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ، وَإِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ الصُّوَرُ»

"Verily, the people of these pictures (i.e., those who made them) will be punished on the Day of Resurrection. It will be said to them, 'Bring life to that which you have created.' And verily, the

angels do not enter a house in which there is a picture (of something that has a soul; hence a picture of a tree is permissible, but one of an animal is not)."[1]

An-Nawawee said, "The scholars have said, 'The reason why angels refrain from entering a house that has a picture in it is that the picture involves a sin and an abomination; and that the picture represents an effort to emulate Allāh's creation of beings [a grave sin indeed (and it will be said to them, 'Bring life to that which you have created')]. Furthermore, some pictures are of beings that are worshipped besides Allāh ﷻ.'"

'Imraan Ibn Hattaan reported that 'Aaisha ﵂ related the following to him: "Verily, the Prophet ﷺ left nothing in his house that had a *Tasaaleeb* (a picture of a cross) on it, without tearing it up (or breaking it, tearing it down, etc.)." Ahmad's narration of the *Hadeeth* is related with this wording: "The Messenger of Allāh ﷺ would not leave in his house a garment that had a *Tasaaleeb* (a picture of a cross) on it, without tearing it up (or perhaps, without effacing the picture)."[2] As soon as one notices a cross or a picture of a being with a soul on his clothing, he must fear Allāh ﷻ and efface the picture immediately. Then, after he has effaced the picture, he may benefit from the clothing in any way that is lawful, as is exemplified in the following narration. 'Aaisha ﵂ said, "The Messenger of Allāh ﷺ arrived from a journey, and [at that specific time] I was covering myself with a veil of mine over a coat of mine, on which there were pictures. When the Messenger of Allāh ﷺ saw it, he tore it up and said,

«أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللهِ»

"The people that are most punished on the Day of Resurrection are those who strive to make something similar to Allāh's creation (by drawing a picture or sculpting a statue of anything

[1] Related by Bukhaaree (5957), Muslim (2107), Ahmad (25559), and Maalik (1803).

[2] Related by Bukhaaree (5952), Ahmad (22740), and Abu Daawood (4151).

that has a soul)."

We then made that (the material that remained after the Prophet ﷺ tore it up) into a cushion or two cushions)."[1]

Question: If one prays in clothing that has a picture of a cross or of a being that has a soul, is his prayer valid?

Answer: The Permanent Council (Of Scholars In Saudi Arabia) issued the following ruling: "It is forbidden to perform prayer in clothing that has a picture of a being that has a soul - regardless of whether it is a picture of a man, of birds, of beasts, or of anything else that has a soul. It is not just during prayer that it is forbidden to wear such clothing; rather doing so is forbidden at all times. But when a person does perform prayer in such clothing, his prayer is valid and at the same time he has sinned - that is, if he knows the Islamic ruling regarding this issue." In answering a similar question, the Council issued this ruling: "It is forbidden to wear a cross, both during prayer and at all other times. If one finds a picture of a cross [on his clothing or watch], then he must scratch it off or paint over it. And if one prays with it (with a watch or shirt that has a cross on it), then his prayer is valid, and he must hasten without delay to remove the cross, for it is a symbol of the Christians, and Muslims are prohibited from imitating them." An exception to this prohibition is a picture that is stamped onto a coin or printed on money, for an individual is driven by necessity to carry money with him. So when a worshipper prays, carrying paper money that has pictures of people on it, his prayer is correct, and there is no sin upon him.

10) At-Tayaamun (Using The Right Side Only Or Beginning With The Right Side, Depending On The Situation) In Wearing Clothes And Other Similar Actions

The basis for this principle is a *Hadeeth* reported by 'Aaisha ؓ, the Mother of the Believers, in which she ؓ said, "The Prophet ﷺ

[1] Related by Bukhaaree (5954), Muslim (2107), Ahmad (24197), An-Nassaaee (761), and Ibn Maajah (3653). And the wording mentioned above is from Bukhaaree's narration of the *Hadeeth*.

loved to use his right [side (by beginning with it before the left side; or when only one side was required - such as is the case in regards to eating - he ﷺ would use his right side)] in purifying himself, in combing his hair, and in putting on his shoes." Muslim related the *Hadeeth* with this wording: "The Messenger of Allāh ﷺ loved using his right side (alone or first, depending on what the situation called for) in all of his affairs - in [putting on] his shoes, in combing his hair, and in purifying himself."[1]

An-Nawawee said, "This is a consistent rule in the *Shariah*. If a person is doing a noble deed or something that is honorable, he should honor his superior side, the right side, by using it or by beginning with it. These are some situations wherein one does that: when one is putting on his shirt, pants, or socks; when one is entering the *Masjid*, cleaning his teeth with *As-Siwaak*, applying *Al-Kuhl* to his eyes, cutting his nails, trimming his moustache, combing his hair, plucking his pubic hair, shaving his head, or giving *As-Salaam* (i.e., saying, *'Assalaamu 'Aliakum Warahmatullah*) to end the prayer; when one is washing his body parts for ablution or purification; when one is coming out of the washroom; and when one is eating, drinking, shaking hands, touching the Black Stone, or doing any similar deed. As for the opposite (deeds wherein the right is not honored by using it or by beginning with it), it is recommended to use one's left hand or begin with one's left hand, depending on the situation. Examples of such situations are entering the washroom, leaving the *Masjid*, blowing one's nose, cleaning affected areas after going to relieving oneself, taking off one's shirt or pants or socks, or any similar deed. All of this is done to honor the right side. And Allāh ﷻ knows best."

11) The *Sunnah* For Putting On Shoes

To follow the *Sunnah* of the Prophet ﷺ, one should put on his right shoe first; and if he is taking them off, he should remove his left shoe first. Abu Hurairah ؓ reported that the Messenger of

[1] Related by Bukhaaree (5854), Muslim (268), Ahmad (24106), At-Tirmidhee (608), An-Nassaaee (421), Abu Daawood (4140), and Ibn Maajah (401).

Allāh ﷺ said,

«إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ، لِيَكُنِ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ»

"When one of you puts on his shoes, then let him begin with the right [foot]; and when he removes [them], then let him begin with the left [foot]. The right is the first of them when shoes are put on, and the last of them when shoes are taken off."[1]

In a related issue, it is disliked for one to walk around, wearing one shoe only. Abu Hurairah ؓ reported that the Messenger of Allāh ﷺ said,

«إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ، فَلَا يَمْشِي فِي الأُخْرَى حَتَّى يُصْلِحَهَا»

"If the boot strap (or sandal thong) of one of you breaks, then let him not walk in the other (boot, shoe, or sandal) until he fixes it."[2]

Abu Hurairah ؓ also related that the Messenger of Allāh ﷺ said,

«لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدٍ لِيُحْفِهِمَا جَمِيعًا أَوْ لِيُنْعِلْهُمَا جَمِيعًا»

"Let no one from you walk in one shoe (or sandal or boot); either one should be barefooted in both feet or attired with shoes in both feet."[3]

It should be understood that the Prophet ﷺ informed us here of what is recommended, and not of what is compulsory. But regardless of whether the intended ruling is 'recommended' or 'prohibited,' a believer should not act contrary to what the Prophet ﷺ forbade. Or in other words, even if a deed is *Makrooh* (disliked) and not *Haram* (forbidden), a believer should make it binding upon himself to follow the guidance of the Prophet ﷺ,

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[1] Related by Bukhaaree (5856), Muslim (2097), Ahmad (7753), At-Tirmidhee (1779), Abu Daawood (4139), Ibn Maajah (3616), and Maalik (1702).
[2] Related by Muslim (2098), Ahmad (9199), and An-Nassaaee (5369).
[3] Related by Bukhaaree (5855), Muslim (2097), Ahmad (7302), At-Tirmidhee (1774), Abu Daawood (4136), Ibn Maajah (3617), and Maalik (1701).

both outwardly and inwardly.

The people of knowledge have mentioned what they thought to be the reasons behind the ruling in this issue. An-Nawawee said, "Scholars have stated the following: the reason is that, by walking with one shoe on only, one ends up walking with an artificial limp, making him look crippled in some way, and this is contrary to the dignity one should have in his deportment. Furthermore, by walking with one shoe on only, one will find it difficult to walk, to the degree that he might end up tripping." After coming across this statement of An-Nawawee, I found that Shaikh Al-Albaanee - may Allāh have mercy on him - mentioned in his *As-Silsilatus-Saheehah* the following *Hadeeth,* which At-Tahaawee related in *Mushkil Al-Aathaar*: Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«إِنَّ الشَّيْطَانَ يَمْشِي فِي النَّعْلِ الْوَاحِدِ»

"Verily, the Shaitaan (the Devil) walks with only one shoe on."[1]

This should conclusively clarify to us the reason why the Prophet ﷺ forbade the practice of walking with only one shoe. Since the *Hadeeth* is authentic, we are saved from having to rely on guesswork.

Related Issue: As is established in the following *Hadeeth,* it is *Sunnah* to walk barefooted sometimes. Buraidah ﷺ reported that a man from the Prophet's Companions traveled to Egypt, to meet Fudaalah Ibn 'Ubaid ﷺ. When the man ﷺ reached Fudaalah ﷺ, he ﷺ said, "Verily, I have not come to you as a visitor; [rather, I have come to you with a purpose]. Both I and you heard a *Hadeeth* from the Messenger of Allāh ﷺ, and I hoped that you had some knowledge about it." Fudaalah ﷺ said, "And what is

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[1] After mentioning this *Hadeeth,* Al-Albaanee said, "This chain is authentic; all of its men (i.e., narrators in the chain) are not only trustworthy, but are also narrators of Ash-Shaikhain (Bukhaaree and Muslim), except for Ar-Rabee' Ibn Sulaimaan AL-Muraadee, who is trustworthy (but who is not a narrator of Bukhaaree or Muslim)." As-Silsilatus-Saheehah (348) (1/616-617).

it?" He said, "Such and such [*Hadeeth*]." He ﷺ said, "Why do I see that you are disheveled [in appearance]?" He ﷺ said, "Verily, the Messenger of Allāh ﷺ would forbid us from many luxuries." He ﷺ said, "Then why do I see no shoes upon you?" He ﷺ said, "The Prophet ﷺ ordered us to go barefoot sometimes."[1]

12) What To Say Upon Wearing Something New

The Prophet ﷺ taught us to say certain supplications for the occasion of wearing something new:

a) "O Allāh, for You is all praise, You have clothed me with it (i.e., the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made." Abu Sa'eed Al-Khudree ﷺ said, "When the Messenger of Allāh ﷺ would wear a new garment, he would mention it by its name, either a shirt or a turban, after which he ﷺ would say,

«اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ،
وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ. . الحديث»

"O Allāh, to You is all praise, You have clothed me with it (i.e., the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made..."[2]

b) "All praise is to Allāh, Who has clothed me with this garment and provided it for me, with neither power nor might from myself." Mu'aadh Ibn Anas ﷺ reported that the Messenger of Allāh ﷺ said, "Whoever eats food and then says,

«الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

[1] Related by Ahmad (23449) and Abu Daawood (4160). The above-mentioned wording is from Abu Daawood's narration of the *Hadeeth*, and Al-Albaanee declared his *Hadeeth* to be authentic.

[2] Related by At-Tirmidhee (1767) and Abu Daawood (4160). The above-mentioned wording is from Abu Daawood's narration of the *Hadeeth*, and Al-Albaanee ruled that it is authentic.

غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"All praise is to Allāh, Who has fed me with this food and provided it for me, with neither power nor might from myself,' he is forgiven for his previous sins [and his later ones].

And whosoever wears a garment and then says,

«الْحَمْدُ للهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"All praise is to Allāh, Who has clothed me with this garment and provided it for me, with neither power nor might from myself,' he is forgiven his previous sins [and his later ones]."[1]

And it is recommended to say the following when one sees someone wearing something new:

a) "Wear anew, live commendably, and die a martyr." Ibn 'Umar ﷺ reported that the Messenger of Allāh ﷺ once saw a white shirt upon 'Umar ﷺ and said, "This garment of yours is [recently] washed or new?" 'Umar ﷺ said, "Rather, it is [recently] washed." The Prophet ﷺ said,

«الْبَسْ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا»

"Wear anew, live commendably, and die a martyr."[2]

And although 'Wear anew' is worded in the imperative, the intended meaning is not a command, but rather a supplication with which the Prophet ﷺ invoked Allāh ﷻ to provide 'Umar ﷺ with a new garment.

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[1] Related by Abu Daawood (4023); the above-mentioned wording is from his narration of the *Hadeeth*, and with the exception of the addition, 'and his later ones' in both places, Al-Albaanee declared it to be *Hasan*. Ad-Daarimee also related it (6290).

[2] Related by Ahmad (5588) and Ibn Maajah (3558). And the above-mentioned wording is from Ibn Maajah's narration of the *Hadeeth*. And Al-Albaanee ruled that it is authentic (2879).

b) "May you wear it out and may Allāh, the Exalted, replace it (with another)." Umm Khaalid Bint Khaalid Ibn Sa'eed ﵂ said, "A number of garments were brought to the Prophet ﷺ, and among them was a small, black, *Khameesah* (a garment that is striped with silk or wool). He ﷺ then said,

«مَنْ تَرَوْنَ أَنْ نَكْسُو هَذِهِ»

'Who do you think we should clothe with this?'

The people remained silent, and he ﷺ said,

«ائْتُونِي بِأُمِّ خَالِدٍ»

"Bring me Umm Khaalid ﵂ (who was a little girl at the time)."'

She ﵂ was carried to him, after which he ﷺ took the *Khameesah* with his hand and attired her in it. And he ﷺ said,

«أَبْلِي وَأَخْلِقِي»

"May you wear it out and Akhalqee (an expression that is intended as a supplication for a long life, until the clothes are worn out and end up in tatters)."

It had a green or yellow emblem on it, and he ﷺ said,

«يَا أُمَّ خَالِدٍ هَذَا سَنَاهْ، وَسَنَاهْ بِالْحَبَشِيَّةِ: حَسَنٌ»

"O Umm Khaalid, this is Sanaa; Sanaa is Habashiyyah (Ethiopian) for 'good.'"[1]

The following is from the previously related *Hadeeth* of Abu Nudrah, from Abu Sa'eed Al-Khudree ﵁: "When one of the Messenger of Allāh's Companions ﵃ would wear a new garment, it would be said to him, 'May you wear it out and may Allāh, the Exalted, replace it (with another).'"[2]

Related Issue: Umm Khaalid literally means, 'the Mother of

[1] Related by Bukhaaree (5823), Ahmad (26517), and Abu Daawood (4024).

[2] Related by Abu Daawood (4020), and it is the completion of a *Hadeeth* that is related by Abu Sa'eed Al-Khudree ﵁, which we have hitherto mentioned.

Khaalid'. To say to someone, 'Father of so and so,' or, 'Mother of so and so,' is to call a person by his or her *Kunyah*. One does not necessarily have to be a mother or father to have a Kunyah; for one reason or another, children are often given a *Kunyah* as well; even an adult who does not have a child may have a *Kunyah*, in which case the *Kunyah* has figurative connotations. Here, the Prophet ﷺ called Umm Khaalid ؓ by her *Kunyah*, which shows us a glimpse of the Prophet's kindness towards children. By calling children by their *Kunyah*, one likens them to adults, thus making them feel a sense of dignity and importance.

Reminder: In putting on and taking off one's clothes, one should follow the *Sunnah* of the Prophet ﷺ, by beginning with the right side when putting on clothes, and with the left when taking them off.

13) It Is Recommended To Wear White Clothing

Ibn 'Abbaas ؓ reported that the Messenger of Allāh ﷺ said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ. . . الحديث»

"Wear your white colored garments, for they are your best garments, and in them you should enshroud your dead.."[1]

And Samarah Ibn Jundub ؓ related that the Messenger of Allāh ﷺ said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ. . . الحديث»

"Wear your white colored clothes, for they are purer and better; and enshroud your dead in them."[2]

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[1] Related by Ahmad (2220); Abu Daawood (4061), and in grading his narration, Al-Albaanee said, "*Saheeh*"; Ibn Maajah (1472); and At-Tirmidhee (994).

[2] Related by Ahmad (19599); An-Nassaaee (5322), and Al-Albaanee declared his narration to be authentic (4915); and Ibn Maajah (3567).

And in contrast to this recommended attire, there are certain colors in clothing that the Prophet ﷺ forbade. 'Abdullah Ibn 'Amr Ibn Al-'Aas ﷺ said, "The Messenger of Allāh ﷺ saw upon me two *Mu'asfar* garments (a *Mu'asfar* garment is one that is dyed in yellow; however, Ibn Hajr said, 'Most *Mu'asfar* garments are dyed in red'), and he ﷺ said,

«إِنَّ هَذِهِ ثِيَابُ الْكُفَّارِ فَلَا تَلْبَسْهَا»

"Verily, these are from the garments of the disbelievers, so do not wear them.'"

Another narration is worded thus: "The Messenger of Allāh ﷺ saw upon me two *Mu'asfar* garments, and he ﷺ said,

«أَأُمُّكَ أَمَرَتْكَ بِهَذَا»

'Did your mother order you to [wear] these?'

I said, ' I will wash them.' He ﷺ said,

«بَلْ أَحْرِقْهُمَا»

"Rather, burn them.'"[1]

"Did your mother order you to [wear] this?" This means that the clothing he was wearing was specific for women. Some scholars have said that the reason why the Prophet ﷺ ordered him to burn the clothes was to punish him and to make an example of him, so that others would not then make the same mistake. However, the real reason behind the prohibition seems to be that, by wearing the said kind of garments, one imitates the disbelievers. This meaning is made amply clear in the Prophet's saying: " Verily, these are from the garments of the disbelievers, so do not wear them."

Question: We know of the prophet's prohibition of wearing clothing that is replete with the color red; however, there is an authentic *Hadeeth* in which Al-Baraa ﷺ said, "The Prophet ﷺ

[1] Related by Muslim (2077), and the above-mentioned wording is from his narration of the *Hadeeth;* Ahmad (6477); and An-Nassaaee (5316).

was of medium height, and I indeed saw him wearing a red robe, and I have not seen anything better than it."[1] How then can we find harmony between the prohibition and this *Hadeeth*?

Answer: The prohibition only applies to a garment that is completely red; hence there is nothing wrong with wearing a multicolored garment that is partially red. Regarding the ruling for wearing a red-colored garment, Ibn Hajr related, in *Al-Fath,* seven different opinions. Here we will mention only that opinion which we hold to be correct. He said, "The seventh view: the prohibition applies specifically to clothing that is completely dyed in red; it therefore does not apply to a garments that, though it has some redness in it, has other colors - such as white or black - in it as well. This view takes into consideration those narrations that mention the Prophet's red robe; it is a well-known fact that *Yamaaniyyah* garments (the Prophet ﷺ was wearing one such garment) would have streaks of red as well as of other colors on them." Ibn Al-Qayyim said, " Some scholars would wear completely red garments, claiming that they were following the *Sunnah;* however, they were wrong, for the robe that the Prophet ﷺ wore was from the robes of Yemen, which would not be dyed in pure red (i.e., they would also have streaks of other colors on them)."

14) What Kind Of Rings Men May Wear

It is permissible for men to wear rings made of silver, but it is forbidden for them to wear rings made of gold. And if a man does wear a ring, it is recommended for him to wear it on his tiny finger. Anas ﷺ said, " The Prophet ﷺ made a ring, and he ﷺ said,

«إِنَّا اتَّخَذْنَا خَاتَمًا وَنَقَشْنَا فِيهِ نَقْشًا، فَلَا يَنْقُشْ عَلَيْهِ أَحَدٌ»

"Verily, we have taken a ring and have made an inscription on it, and let no one make the same inscription [on his ring]."[2]

[1] Related by Bukhaaree (5901), Muslim (2337), Ahmad (18191), At-Tirmidhee (1724), An-Nassaaee (5060), and Abu Daawood (4183).

[2] Related by Bukhaaree (5874), Muslim (2092), Ahmad (12309), At-Tirmidhee (2718), An-Nassaaee (5201), and Abu Daawood (4213). And the

In another narration, the Prophet ﷺ forbade the practice of wearing a ring on the middle or index finger. 'Alee ؓ said, "He – i.e., the Prophet ﷺ – forbade me from wearing my ring on this [finger] or on the one next to it (i.e., the middle finger and the index finger) – and 'Aasim (one of the narrators of the *Hadeeth*) didn't know which two fingers were being referred to..."[1] Therefore, if one chooses to wear a ring, it is recommended for him to wear it on his tiny finger, and it is disliked for him to wear it on his middle finger or on the finger next to it. The matter being clear and undisputed about the issue of fingers, scholars disagree about whether one should wear a ring on one's left hand or on one's right hand. An-Nawawee clarified this issue, saying, "As for the ruling of jurists in this issue, they unanimously agree that it is permissible to wear a ring on both the right and left hand and that it is not disliked to wear a ring on either hand. What they disagree about is whether it is better to wear a ring on one's right hand or on one's left hand. There is nothing conclusive in the matter, for many of our pious predecessors would wear rings on their right hands, while many other of our pious predecessors would wear them on their left hands..." Because there is no conclusive evidence, there is leeway in the matter, and all praise is to Allāh ﷻ.

15) It Is Recommended To Wear Fragrance

Fragrance is a kind of adornment that purifies and comforts the soul, and of all people, the Messenger of Allāh ﷺ exuded the best kind of fragrance. Anas ؓ said, "I have never touched any silk or *Deebaaj* (a kind of silk) that was softer than the hand of the Prophet ﷺ, and I have never smelled any fragrance or scent that was better than the fragrance or scent of the Prophet ﷺ." Ad-Daarimee related the same *Hadeeth* with this wording: " And I

wording mentioned above is from Bukhaaree's narration of the *Hadeeth*.

[1] Related by Muslim (2078) and Abu Daawood (4220). The middle and index fingers, about which one of the narrators was not sure, are specifically mentioned in Abu Daawood's narration of the *Hadeeth*: "And he ﷺ forbade me from wearing a ring on this or this, the index or middle finger - and 'Aasim was unsure"

have never smelled any fragrance that was better than his fragrance - neither *Miskah* (a kind of fragrance) nor anything else."[1] In general, fragrance is equally permitted for men and women; yet it is equally forbidden for them when they are performing *Hajj* or *'Umrah,* as long as they are in the state of *Ihraam* (the inviolable state of a pilgrim). This latter ruling is derived from the *Hadeeth* of Ibn 'Abbaas ﷺ, in which an account is given of a pilgrim who was killed as a result of an accident with his camel. The Prophet ﷺ gave the following instructions regarding his corpse: "And do not apply any fragrance on him (because he will be raised in the same state that he died upon, i.e., upon the state of being a pilgrim; and a person in that state is not allowed to wear any fragrance)."[2] The same ruling can be taken from a narration that is related by Ibn 'Umar ﷺ; in it, a man asked about those garments that a *Muhrim* (a person who is in the inviolable state of being a pilgrim) is allowed to wear. He said, "And do not wear any garments that have been touched in the least by saffron or *Al-Wars* (a plant that is known for its pleasant odor)."[3]

And there are two situations in which women in specific are forbidden from wearing perfume. First, a woman may not wear perfume if she is still in mourning after her husband's death, and a woman is required to mourn (mourn has specific meaning in Islam, which should become clear from the following *Hadeeth*) after her husband's death for four months and ten days. Umm 'Atiyyah ﷺ said, "We would be forbidden from mourning over the dead for more than three days, except for a husband, [in which case the period of mourning was] for four months and ten (days): [during that period] we would not use kohl, we would

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[1] Related by Bukhaaree (3561) and Ad-Daarimee (61).

[2] Related by Bukhaaree (1850), Muslim (1206), Ahmad (1853), At-Tirmidhee (951), An-Nassaaee (1904), Abu Daawood (3238), Ibn Maajah (3084), and Ad-Daarimee (1852). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth.*

[3] Related by Bukhaaree (313), Muslim (938), Ahmad (20270), An-Nassaaee (3534), Abu Daawood (2302), Ibn Maajah (2087), and Ad-Daarimee (2286).

not apply perfume, and we would not wear a dyed garment, except for the *'Usb* garment (a specific kind of garment from Yemen)..."[1]

Second, a woman may not wear perfume if she goes to any gathering or place that is attended by stranger men (i.e., men who are not from her *Mahrams*), or even if she only passes through such a gathering or place. These days especially, many women do not take heed of the severe warning that is implied in the following *Hadeeth*: Abu Moosa Al-Ash'aree ﷺ reported that the Messenger of Allāh ﷺ said,

«أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيْحِهَا فَهِيَ زَانِيَةٌ»

"As for any woman that wears perfume and then passes by a group [of men], so that they can smell her fragrance, then she is a fornicator."[2]

And Abu Hurairah ﷺ said, "I came across a woman who was exuding the smell of fragrance...[and I said,] 'O female slave of Al-Jabbaar (the Almighty, the Omnipotent), have you come from the *Masjid*'" She said, "Yes." He ﷺ said, "Verily, I heard my beloved, Abul-Qaasim (i.e., the Prophet ﷺ), say,

«لَا تُقْبَلُ صَلَاةٌ لِامْرَأَةٍ تَطَيَّبَتْ لِهَذَا الْمَسْجِدِ حَتَّى تَرْجِعَ فَتَغْتَسِلَ غُسْلَهَا مِنَ الْجَنَابَةِ»

"Prayer is not accepted from a woman who wears perfume for this Masjid, until she returns and takes the same shower that she performs for Janaabah (i.e., which she performs to exit from the major state of impurity)."'[3]

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[1] Related by Bukhaaree (313), Muslim (938), Ahmad (20270), An-Nassaaee (3534), Abu Daawood (2302), Ibn Maajah (2087), and Ad-Daarimee (2286).

[2] Related by Ahmad (19248); An-Nassaaee (5126), and Al-Albaanee declared his narration to be *Hasan* (4737); Abu Daawood (4173); At-Tirmidhee (2786); and Ad-Daarimee (2646).

[3] Related by Muslim (444), Abu Daawood (4174), Ahmad (7309), and An-Nassaaee (5128). And the above-mentioned wording is from Abu Daawood's narration of the *Hadeeth*.

16) The *Sunnah* Pertaining To A Person's Hair

It is *Sunnah* for a man to both groom and clean his hair, taking care that it does not become dirty or disheveled. The basis for this ruling can be found in a *Hadeeth* that is related by Jaabir Ibn 'Abdullah ﷺ; in it, he ﷺ said, "When the Messenger of Allāh ﷺ once visited us in our home, he saw a man with disheveled [hair]; he ﷺ then said,

«أَمَا كَانَ يَجِدُ هَذَا مَا يُسَكِّنُ بِهِ رَأْسَهُ»

"Could he not have found something to comb his hair with?"

And he ﷺ saw a man who was wearing dirty clothes; he ﷺ then said,

«أَمَا كَانَ يَجِدُ هَذَا مَا يغْسِلُ بِهِ ثِيَابَهُ»

'Could he not have found something to wash his clothes with.'"[1]

And Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمْهُ»

"If a person has hair [on his head], then let him honor it."[2]

However, that a man should honor his hair by grooming it and keeping it clean does not mean that he should become extravagant with his hair, whereby he styles it in the same manner that a woman styles her hair, or spends as much time on it as a woman spends on her hair. To take care of one's hair by spending a lot of time on grooming it is something that is specific to women, and so men should not imitate them in this regard, for 'Abdullah Ibn Mughaffal ﷺ reported that the Prophet ﷺ forbade

[1] Related by Ahmad (14436), An-Nassaaee (5236), and Abu Dawood (4062). Ibn Hajr said, "Both Abu Daawood and An-Nassaaee related this *Hadeeth* with a *Hasan* chain (Al-Fath: 10/379-380). And Al-Albaanee declared that Abu Daawood and An-Nassaaee's narrations of the *Hadeeth* are both authentic.

[2] Abu Daawood related the *Hadeeth* (4163), and in grading it, Al-Albaanee said, *"Hasan Saheeh."*

the practice of combing one's hair unless it is done at reasonable intervals.[1] Hameed Ibn 'Abdur-Rahmaan said, " I met a man who was a Companion of the Prophet ﷺ for the same amount of time that Abu Hurairah ﷺ accompanied him - for four years. That man said, ' The Messenger of Allāh ﷺ forbade that one of us should comb his hair every day.'"[2]

As for the practice of completely shaving one's hair, one should first know that is better to leave one's hair as it is, allowing it to grow until it reaches the flesh of one's ears, for that was how the Prophet ﷺ kept his hair. Al-Baraa Ibn 'Aazib ﷺ said, "The Prophet ﷺ was of medium height. He was broad-shouldered, and he had hair that reached the flesh of his ear..." Muslim related it thus: " With a very large *Al-Jummah* (a part of a person's hair that falls down to one's shoulders), until the flesh of his ears."[3]

The ruling for shaving one's hair can, depending on the situation, be compulsory, forbidden, recommended, or permissible. It is compulsory to shave one's hair during *Hajj* and *'Umrah* if one does not at least cut his hair. Also, if one keeps a hairstyle that is an imitation of a hairstyle common among non-Muslims, and if shaving his hair is the only way to rectify the situation, then it is compulsory for him to shave his hair.

It is forbidden to shave one's hair if one shaves it as an act of worship - with the exception of *Hajj* and *'Umrah* - which is practiced among certain Sufi circles. When a person accepts Islam, it is recommended for him to shave his hair, especially if he has a lot of hair on his head. Also, it is recommended for the guardian of a baby to shave the baby's hair seven days after his

[1] Related by Ahmad (16351); At-Tirmidhee (1756); Abu Daawood (4159), and Al-Albaanee declared his narration to be authentic; and An-Nassaaee (5055).

[2] Related by An-Nassaaee (5054) and Abu Daawood (28). And Ibn Hajr said, "An-Nassaaee related it with an authentic chain." Al-Albaanee also declared it to be authentic.

[3] Related by Bukhaaree (3551), Muslim (2337), Ahmad (18086), At-Tirmidhee (1724), An-Nassaaee (5060), and Abu Daawood (4183).

or her birth. Finally, it is recommended for one to shave his hair if it makes him look so handsome that he becomes a source of *Fitnah* (trial and temptation) to either men or women. And it is recommended not to shave but to at least cut one's hair if it surpasses the length of the Prophet's hair.

It is permissible to shave one's hair if a person is so busy or preoccupied with important matters that he cannot properly take care of his hair. Imam Ahmad said, "It is *Sunnah* (i.e., to allow one's hair to grow), and were we able to, we would have applied it (i.e., allowed our hair to grow); however, hair requires a certain amount of effort and upkeep." It is also permissible to shave one's hair if one does so for some medical benefit.

Related Issue: These days, many among the youth are keeping a hairstyle that the *Shariah* expressly forbade: the practice of shaving a part of one's head and leaving the rest of it. In the Arabic language and as a term in the *Shariah,* this practice is known by the name *'Al-Qaz'a'.* Ibn 'Umar ﷺ reported that the Messenger of Allāh ﷺ forbade the practice of *Al-Qaz'a.* In Muslim's narration of the *Hadeeth,* Naa'fai was asked, "What is *Al-Qaz'a.* He said, " To shave part of a baby's head, and to leave a part of it."[1] And Ibn Al-Qayyim said, " There are four kinds of *Al-Qaz'a*: first, to shave here and there (at random or in a pattern, but without shaving the entire head)... Second, shaving the middle of one's head and leaving the sides, a practice that is common among Christian monks. Third, shaving the sides of one's head and leaving the middle, a practice that is common among the foolish members of society. Fourth, shaving the front of one's head and leaving the back. All of these practices are categories of *Al-Qaz'a,* and Allāh ﷻ knows best."

Related Issue: If one wants to shave his head, he should begin with the right side and then move on to the left side. Anas Ibn Maalik ﷺ said, " The Messenger of Allāh ﷺ arrived at Minah; he went to Al-Jamarah and pelted it. He then went to his place at

[1] Related by Bukhaaree (5921), Muslim (2120), Ahmad (4459), An-Nassaaee (5050), Abu Daawood (4194), and Ibn Maajah (3637).

Minah and slaughtered [his sacrifice]. Next, he ﷺ said to the haircutter,

«خُذْ وَأَشَارَ إِلَى جَانِبِهِ الأَيْمَنِ، ثُمَّ الأَيْسَرِ».

"Take (i.e., shave), and he pointed to his right side, and then to his left side..."[1]

17) It Is *Sunnah* For Men To Grow Their Beards And Trim Their Moustaches

It is in fact a compulsory *Sunnah* for men to trim their mustaches and to allow their beards to grow and flourish. Men have no choice in the matter; they must simply listen and obey, for Allāh ﷻ said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾﴾

"It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger has indeed strayed in a plain error." (Qur'an 33:36)

It is not for a believer, means that it is most inappropriate for a person who has *Eemaan* (faith, belief) in his heart to do anything other than race and strive to obey Allāh ﷻ and His Messenger ﷺ and flee from their anger. This involves obeying their commands and staying away from that which they prohibited. To truly be a believer, one must give priority to the Messenger's commands over the strongest of one's inner desires.

There are a number of *Ahadeeth* in which the Messenger of Allāh ﷺ ordered Muslims to grow their beards and trim their mustaches; basically, those *Ahadeeth* impart the same command but are worded differently. Here is one example: "Differ from the polytheists: trim your mustaches and allow your beards to grow."[2]

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[1] Related by Muslim (1305), At-Tirmidhee (912), and Abu Daawood (1981).
[2] Related by Muslim (259).

The Prophet's command in this *Hadeeth* involves two reasons why a Muslim should grow his beard and trim his mustache: First, it is compulsory upon a Muslim to obey the command of the Prophet ﷺ, and second, a Muslim should differ from the polytheists – and this too we know from the Prophet's command, for the Prophet ﷺ elsewhere stated in unequivocal terms that it is prohibited to imitate the polytheists. A Muslim should submit to Allāh and His Messenger's command, so that he is not put to trial and so that he is not punished by a painful torment:

﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

"And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e., his Sunnah - legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, becoming overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them." (Qur'an 24:63)

Based on certain narrations from our pious predecessors, some scholars have discussed the matter of trimming the beard, both in length and in width; however, those narrations are superfluous in light of the fact that we have clearly-worded narrations from the Prophet ﷺ, narrations that leave no doubt about the matter. The Messenger of Allāh's sayings and deeds represent conclusive proof in all matters, and that is not the case for the sayings and deeds of his Companions ؓ and followers.

An-Nawawee said, "The chosen (i.e., correct) view in this issue is that one should allow his beard to grow without trimming it at all and that one should not completely remove his mustache, but should instead trim enough of it to allow the edge of his lip to be seen. And Allāh ﷻ knows best."

18) The *Sunnah* Is To Dye White Hair, But Not To The Color Black

When the hair on a person's head or face turns white, it is *Sunnah* for him to change the color with dye, for the Prophet ﷺ said,

«إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَخَالِفُوهُمْ»

"Verily, the Jews and Christians do not dye [their hair], so differ from them [in regard to this matter (and in regard to all matters)]."[1]

However, one should stay away from the color black, for the Prophet ﷺ forbade Muslims from using black dye for one's hair. In the year of the Makkah Conquest, when Abu Quhaafah ؓ was brought to the Prophet ﷺ, his hair and beard were white. The Prophet ﷺ said

«غَيِّرُوا هَذَا بِشَيْءٍ وَجَنِّبُوهُ السَّوَادَ»

"Change this with something (i.e., change the color of Abu Quhaafah's hair with some kind of dye), but stay away from black."[2]

"Stay away from black" is a clear prohibition, and it applies equally to both men and women.

19) What Is Related About The Use Of Kohl (A Powder Used As Eye Make-Up And As Eye Ointment)

Both men and women may use kohl, though its use for men is limited to health-related benefits; women, on the other hand, may use kohl to adorn themselves as well as to achieve some health-related benefit. Arabs would use kohl to treat a sore eye. In a *Hadeeth* that is related by Umm 'Atiyyah ؓ, an account is given of a women whose husband died and whose eyes then became afflicted with some ailment. Some Companions ؓ mentioned her situation to the Prophet ﷺ and told him that they were using kohl to treat her ailment.[3] And in another *Hadeeth*, Ibn 'Abbaas ؓ related that the Messenger of Allāh ﷺ said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا بِهَا مَوْتَاكُمْ،

[1] Related by Bukhaaree (5899), Muslim (21003), Ahmad (7233), An-Nassaaee (5069), Abu Daawood (4203), and Ibn Maajah (3621).

[2] Related by Muslim (2102), Ahmad (13993), An-Nassaaee (5076), Abu Daawood (4204), and Ibn Maajah (3624).

[3] Refer to Bukhaaree (5707) and Muslim (1489).

وَإِنَّ خَيْرَ أَكْحَالِكُمُ الإثمَدُ، يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ»

"Wear your white garments, for they are from the best of your garments; and in them you should enshroud your dead. Also, the best of your kohl is Al-Ithmid (a kind of kohl, which comes from a well-known black stone that has some redness in it. It is found in the lands of Al-Hijaaz): it strengthens and improves eyesight and makes hair grow."[1]

When one uses kohl, it is *Sunnah* to apply it an odd number of times - three times to his right eye, three times to his left eye, twice to his right eye and once to his left eye, vice-versa, or more often, as long as the total number of times it is applied, is an odd number.

Related Issue: Men should not use kohl as a means of beautifying or adorning their appearance; it is contrary to the innate masculinity of men to adorn themselves as women do. The following *Hadeeth* lists the benefits of *Al-Ithmid*, and among those benefits, no mention is made of adornment. The Prophet ﷺ said,

«عَلَيْكُمْ بِالإثْمَدِ فَإِنَّهُ مُنْبِتَةٌ لِلشَّعْرِ، مُذْهِبَةٌ لِلْقَذَى، مُصَفَّاةٌ لِلْبَصَرِ»

"Use Al-Ithmid, for indeed, it makes hair grow, it gets rid of Al-Qadhaa (the filth that surfaces around the corners of one's eyes), and it helps one see more clearly."[2]

20) Kinds Of Adornment That Are Prohibited For Women

Kohl, perfume, henna - Allāh ﷻ permitted women to use these and similar things to beautify themselves with; however, there are certain means of beautification that Allāh ﷻ has forbidden for women. Basically, these prohibited means always involve some

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[1] Related by Ahmad (2048); Abu Daawood (3878), and Al-Albaanee declared his narration to be authentic; At-Tirmidhee (1757); and Ibn Maajah (3497).

[2] Related by Ibn Abee 'Aasim and At-Tabaraanee, and Ibn Hajr said, "Its chain is *Hasan*." (Fathul-Baaree 10/167).

form of changing Allāh's creation. 'Abdullah Ibn Mas'ood ﷺ cursed *Al-Waashimaat* (those women who stick needles in skin, and then fill the area with kohl or bluing, to make the skin blue or green), *Al-Mutanammisaat* (those women who demand others to remove or pluck the hair on their faces) and *Al-Mutafallijaat* (those women who demand from someone to create a gap between their two front teeth or those who do it themselves), who do it for beauty, changers of Allāh's creation.' Umm Ya'qoob said, 'What is this?' 'Abdullah ﷺ said, "Why should I not curse he whom the Messenger of Allāh ﷺ curses and [he who is cursed] in Allāh's Book!' She said, "By Allāh, I have read what is in between the tablets (i.e., the front and back cover of the Qur'an), and I have not found it." He ﷺ said, "By Allāh, if you have read it, you have found it:

﴿وَمَا ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)." (Qur'an 59:7)

Bukhaaree and others have related from 'Abdullah ﷺ that, "Allāh cursed the *Waasilah* (a woman who attaches hair from a foreign source to her own hair)."[1]

Despite the authenticity and clarity of these *Ahadeeth* and the severe warning found in them, many women persist in perpetrating the said sins or at least some of them; this stems from nothing other than the weakness of their faith. Otherwise, which woman would complacently place herself in a situation that results in her facing the anger of the All Mighty! O Allāh, we ask You for safety and wellness, both in our religious and worldly affairs.

Related Issue: The above-mentioned prohibitions are not limited to women; rather, they also apply to men who perform those

[1] Related by Bukharee (4877, 4886), Muslim (2125), Ahmad (3935), An-Nasaaee (5099), At-Tirmidhi (2782), Abu Dawood (4169), Ibn Majah (1989) and Ad-Daarami (2647).

deeds for themselves or for others. Women are specified in the above-mentioned narrations simply because they perpetrate those actions more than men do; likewise, the woman mourner who screams and wails (often because she is paid to do so) is specifically mentioned in certain narrations, because rarely are men seen mourning in the same manner; yet in no way does that mean that the prohibition is limited to women. And Allāh ﷻ knows best.

Chapter 16

The Manners Of Walking And Riding

Allāh ﷻ said:

﴿وَالَّذِى خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْتَوُوا عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾﴾

"And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount firmly on their backs, and then, may remember the Favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to our Lord we indeed are to return!" (Qur'an 43:12-14)

The Manners Of Walking And Riding

1) It Is Prohibited To Walk Arrogantly With A Strut

A person walks with a strut if feelings of arrogance, pride, and self-admiration thrive in his heart. Humbleness and not arrogance is from the characteristics of the believer. Abu Sa'eed Al-Khudree ﷺ reported that the Messenger of Allāh ﷺ said,

«الْعِزُّ إِزَارُهُ، وَالْكِبْرِيَاءُ رِدَاؤُهُ، فَمَنْ يُنَازِعُنِي عَذَّبْتُهُ»

"Al-'Izz (The Glory And Might) is His Izaar (lower garment) and Al-Kibriyaa (Grandeur and Pride) is His Ridaa (robe), [and Allāh ﷻ said,] 'So as for he who challenges Me in them, I will punish him."

And Abu Hurairah ﷺ also related that the Messenger of Allāh ﷺ said,

«بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ مُرَجِّلٌ جُمَّتَهُ، إِذْ خَسَفَ اللهُ بِهِ فَهُوَ يَتَجَلْجَلُ إِلَى يَوْمِ الْقِيَامَةِ»

"As a man was walking in a Hullah (a two-piece garment), admiring his own self, with his Jummah (hair that reaches one's shoulders) combed, Allāh made the earth to swallow him, and he will continue to sink in it until the Day of Resurrection."[1]

Only on one occasion is it permissible to walk with a strut, and that is the occasion of battle, when one may walk with a strut in order to instill anger into the hearts of the enemies. Abu Dujaanah ﷺ once did this when he wore a red headband and then began to strut between the rows of the two armies, the army of the Muslims and the army of the enemies. When he saw Abu Dujaanah ﷺ do this, the Messenger of Allāh ﷺ said, "It is a kind of walking that Allāh detests except for a situation such as this."

2) The Best Form Of Walking

Ibn Al-Qayyim Al-Jawziyyah said, " When the Prophet ﷺ would walk, he would lean forward, and he would walk faster than any other person; his form of walking was of the best and serenest kind." Abu Hurairah ﷺ said, " I have not seen [anyone] better than the Messenger of Allāh ﷺ; it was as if the sun flowed in his face. And I have not seen anyone who walked faster than the Messenger of Allāh ﷺ; it was as if the earth was folded for him. And we would be losing our breath [in order to keep up with him], while he would be in a calm, unchanged state."[2] And 'Alee Ibn Abee Taalib ﷺ said, "When the Messenger of Allāh ﷺ would walk, he would lean forward, as if he were walking down an incline."[3] This form of walking – to lean slightly forward – is the best form of walking; it denotes a sense of purpose and determination.

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[1] Related by Bukharee (5789), Muslim (2088), Ahmad (7574) and Ad-Darmi (437).

[2] Related by At-Tirmidhee (3648).

[3] Related by Muslim (2330).

In Al-Hadyee, Ibn Al-Qayyim Al-Jawziyyah mentioned ten forms of walking; here are some of them. First, the best form of walking is, as we described above, to lean forward slightly, as if one is walking down an incline. This was the way in which the Messenger of Allāh ﷺ walked. Another form of walking is to take steps in a confused and agitated manner, which is the way a wild or agitated camel walks. A person who walks this way shows others the weakness of his mind, especially if he adds to the ridiculous style of his walking the habit of constantly looking to his right and to his left. Ibn Al-Qayyim also mentioned a form of walking that is called Al-Khawzalee, which is to sway from one side to the other as one is walking. Men should avoid walking in this manner, for there is definitely something effeminate about a man who sways from one side to the other as he walks. Another form of walking that Ibn Al-Qayyim mentioned is to walk with a strut or swagger, which the arrogant and haughty kind of person is known for.

3) It Is Disliked To Walk In One Shoe

We have discussed this topic in enough detail in the Chapter: "The Manners Of Clothing And Adornment."

4) It Is *Sunnah* To Walk Barefoot Sometimes

Fudaalah Ibn 'Ubaid ﷺ said, "The Prophet ﷺ would order us to walk barefoot at least some of the time."[1] Ibn 'Umar ﷺ related a *Hadeeth* in which he described how the Prophet ﷺ visited Sa'ad Ibn 'Ubaadah ﷺ when the latter was sick. Ibn 'Umar ﷺ said, "Then he stood [to go visit Sa'ad ﷺ], and we stood [to go] with him. We were slightly more than ten men, and none of us was wearing shoes, slippers, hats, or shirts; we walked through those *As-Sibaakh* (salty lands upon which almost nothing grows)..."[2] By going barefoot at times, one trains himself to endure rough circumstances, a training that one deprives himself of when he is

[1] Related by Ahmad (23449) and Abu Daawood (4160), and Al-Albaanee declared it to be authentic.
[2] Related by Muslim (925).

constantly wearing comfortable shoes.

5) The Owner Of A Riding Animal Is Most Deserving Of Sitting In The Front

Whoever owns something is more deserving of it than others, a principle that applies in this issue to riding animals as well as to cars or any other means of conveyance. Therefore, the owner of a camel, horse, or car is more worthy of sitting in the front than anyone else; and no one may sit in the front unless the owner's permission is first obtained. Buraidah ﷺ said, "Once, while the Messenger of Allāh ﷺ was walking, a man came, and he had a donkey with him. He said, 'O Messenger of Allāh, ride,' and the man moved to the back, [making room for the Prophet ﷺ to sit on the front of the donkey]. The Messenger of Allāh ﷺ said,

«لَا، أَنْتَ أَحَقُّ بِصَدْرِ دَابَّتِكَ مِنِّي إِلَّا أَنْ تَجْعَلَهُ لِي»

'No, you have a greater right than I do to the front of your mount, unless you make it mine (by giving it as a gift).'

The man said, 'Then I have made it yours,' and the Prophet ﷺ then mounted [the animal]."[1]

6) Two Riders May Sit On The Same Riding Animal, As Long As Doing So Is Not Burdensome For The Animal

Two or even three people may sit on the same riding animal if it can bear their weight. The Prophet ﷺ had certain Companions ﷺ sit behind him on his mount - such as Mu'aadh,[2] Usaamah,[3] and Al-Fadl ﷺ[4] . It is also related that he ﷺ had 'Abdullah Ibn Ja'far ﷺ and Al-Hasan ﷺ or Al-Husain ﷺ sit together behind him.

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[1] Related by At-Tirmidhee (2773), who said, "From this chain, the *Hadeeth* is *Hasan Ghareeb.*" Abu Daawood (2573) also related it, and Al-Albaanee said, "It is *Hasan Saheeh.*"

[2] Refer to Bukhaaree (2856) and Muslim (30).

[3] Refer to Bukhaaree (1670) and Muslim (1280).

[4] Refer to Bukhaaree (1513) and Muslim (1334).

7) It Is Disliked To Use Riding Animals As Pulpits (Upon Which The Rider Delivers A Sermon Or Lecture)

Abu Hurairah ﷺ said, "Beware of taking the backs of your riding animals as pulpits, for verily, Allāh made them subservient to you only so that you can reach a land that you would not otherwise have reached except after undertaking much strain and toil upon yourselves. And Allāh has made the earth for you, so carry out your needs on it (and not on your mounts; i.e., do not conduct, for instance, business transactions while you are seated on your mounts, for by staying constantly on your riding animal, you are burdening it)."[1] Al-Qaaree said, "This is not in conflict with the fact that the Prophet ﷺ stayed on his riding animal during the Farewell Pilgrimage, for he ﷺ did so for a benefit that [lasted for a short period of time and that] did not repeat itself consistently (therefore, his action did not constitute a burden on the animal)." And Ibn Al-Qayyim said, "As for the Prophet ﷺ sitting on his riding animal during the Farewell Pilgrimage and for his *Khutbah* [during the pilgrimage], that does not fall under his prohibition, for he ﷺ did that as an exception, for a general benefit, during a short period of time, as opposed to staying on a mount [to conduct business affairs or to deliver sermons] always. His sitting on his mount for that purpose did not cause his mount to become tired, which is not the case when one habitually sits on one's mount for no good reason...The Prophet ﷺ sat on his mount while he delivered his sermon for a purpose so that others could hear him, and so that he could teach them what they needed to know about Islam and the rites of *Hajj*. This entailed a general benefit for everyone present, and it did not require a long period of time; [hence, no undue burden was placed on the riding animal]."

Related Issue: Regarding this issue, a car does not take the same ruling as a riding animal. Since a car does not become tired or weak when occupants sit in it for long while, one may remain

[1] Abu Daawood related it (2567), and Al-Albaanee declared it to be authentic.

seated in it for a long time while he is having a conversation with others. Yet, he must not do so in such a way as to bother or annoy others - for example, by blocking the way and bothering others with loud voices. It is *Haram* to inflict harm upon Muslims in any way, for Allāh ﷻ says:

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾﴾

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (Qur'an 33:58)

Chapter 17

The Manners Of The Pathway

Allāh ﷻ said:

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾﴾

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allāh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) That is purer for them. Verily, Allāh is All-Aware of what they do." (Qur'an 24:30)

Abu Sa'eed Al-Khudree ﷺ related that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطُّرُقَاتِ»

"Beware of sitting on pathways."

Some of his Companions ﷺ said, "We are driven by necessity, for they are nothing other than our places of gathering, where we speak to one another." He ﷺ said,

«فَإِذَا أَبَيْتُمْ إِلَّا الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهَا»

"So if you are insistent upon taking them as your places of gathering, then give the pathway its due right."

They asked, "And what is the right of the pathway?" He ﷺ said,

«غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلَامِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ»

"To lower the gaze, refrain from harming [others], returning greetings of peace, ordering to what is good, and forbidding what is evil."[1]

The Manners Of The Pathway

1) It Is Compulsory To Fulfill The Rights Of The Pathway

In the above-mentioned *Hadeeth,* the Prophet ﷺ enumerated the rights of the pathway; however, we must understand that what he mentioned are just some of the rights of the pathway, and not all of them, for in other narrations the Prophet ﷺ mentioned other rights as well. Let us now discuss each right individually:

a) Lowering The Gaze: This order is intended equally for men and women. To allow one's gaze to remain fixated on a *Haram* (forbidden) object leads to nothing but pain and agony in one's heart. One might feel that, by staring at an object of beauty, one is relaxing his soul and allowing happiness to enter into his heart, but nothing is further from the truth. The most tormented of all is a person who is addicted to looking at forbidden objects. Ibn Taymiyyah said, " When one looks on purpose (e.g., a man looking at a stranger woman), an attachment will form in his heart, and that will bring nothing but torment and misery. If that attachment increases to the point that one falls in love, the punishment and torment will only increase, regardless of whether one's love is requited or not. If one's love remains unrequited, then one will continue to remain in a state of sadness, misery, and depression. And one who has his love requited is also in a state of great pain, always fearing that he will be parted from the object of his love, always trying to please that object, and always striving to satisfy that object's needs and wants. All of this began with a look. Had he averted his gaze, his soul and heart would both be in a state

[1] Related by Bukhaaree (2465).

of peace and calmness."

The *Shariah,* of course takes into consideration what people do inadvertently, for it orders a man who unintentionally looks at a stranger woman to then immediately avert his gaze instead of prolonging the look. Jareer Ibn 'Abdullah ﷺ said, "I asked the Messenger of Allāh ﷺ about the sudden glance, and he ordered me to avert my gaze."[1] "Sudden glance" refers to when one unintentionally looks at a stranger woman. There is no sin upon a person when that happens, but one must then immediately avert his gaze. If he immediately averts his gaze, then there is no sin upon him. But if he persists in looking, he sins, a ruling that is clearly indicated by the preceding *Hadeeth.*

b) Refraining From Harming Others: 'Abdullah Ibn 'Amr ﷺ reported that the Prophet ﷺ said,

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ. . . الحديث»

"A Muslim is he from whose tongue and hand other Muslims are safe..."[2]

This is a typically epigrammatic saying of the Prophet ﷺ, for though it contains a few words, it encompasses many meanings. A person can harm others with his tongue in many ways, by cursing them, attacking their honor, backbiting them, slandering them, or mocking them. Similarly, a person can harm others with his hand in more ways than just punching or striking them; one may use his hand to write abusive words or slander, one may use it to concoct poison, one may use it to kill another person with a gun, and so on. One of the beautiful teachings of this religion is that, when a person refrains from harming others, he is giving charity to his own self. Abu Dharr ﷺ reported that he asked the Prophet ﷺ, " Which deed is best?" He ﷺ said,

[1] Related by Muslim (2159), Ahmad (18679), At-Tirmidhee (2776), Abu Daawood (2148), and Ad-Daarimee (2643).

[2] Related by Bukhaaree (10), Muslim (40), Ahmad (6714), An-Nassaaee (4996), Abu Daawood (2481), and Ad-Daarimee (2716).

«إِيمَانٌ بِاللهِ وَجِهَادٌ فِي سَبِيلِهِ»

"Eemaan (faith, belief) in Allāh and Jihad in His path."

Abu Dharr ﷺ asked, " Which *Ar-Riqaab* (referring to the freeing of slaves by purchasing them from their owners) is best?" He ﷺ said,

«أَعْلَاهَا ثَمَنًا وَأَنْفَسُهَا عِنْدَ أَهْلِهَا»

"The most expensive of them in price and those that are most precious to their people (i.e., to their owners)."

Abu Dharr ﷺ said, "And if I do not do so (i.e., if I do not free slaves, then what is next best?)." The Prophet ﷺ said,

«تُعِينُ صَانِعًا أَوْ تَصْنَعَ لأَخْرَقَ»

"Help a workman or make something for a person who has no trade."

He ﷺ asked, "And if I do not do that?" He ﷺ said,

«تَدَعُ النَّاسَ مِنَ الشَّرِّ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَنْ نَفْسِكَ»

"Leave people alone from [your] evil, for indeed, that is charity which you give to your own self."

Muslim related it with this wording, "Hold back your evil from people, for verily, that is charity from your own self to your own self."[1]

c) Returning Greetings Of Peace: This right is compulsory for the pathway and for all situations. Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«خَمْسٌ تَجِبُ لِلْمُسْلِمِ عَلَى أَخِيهِ: رَدُّ السَّلَامِ، وَتَشْمِيتُ الْعَاطِسِ، وَإِجَابَةُ الدَّعْوَةِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ»

"A Muslim has five compulsory rights over his brother: returning greetings of peace, saying, 'Yarhamukallah (may

[1] Related by Bukhaaree (2518), Muslim (84), and Ahmad (20824).

Allāh have mercy on you)' to a person who sneezes (i.e., a person who sneezes and then says, 'Alhamdulillah,' all praise is to Allāh), accepting an invitation, visiting the sick, and following funerals."

Many people are remiss in this regard; you will find that they greet people they know, while they ignore those they do not know, a practice that is in clear violation of the Prophet's *Sunnah.*

d) Ordering others to what is good and forbidding them from what is evil

The application of these matters is what makes our Nation the best Nation:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

"You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief, and all that Islam has forbidden), and you believe in Allāh." (Qur'an 3:110)

Ibn Katheer said, "Umar Ibn Al-Khattaab ﷺ said, ' Whomsoever it pleases to be from that Nation, then let him fulfill its [membership] condition which Allāh stipulated.'" By not ordering to what is good and forbidding what is evil, one resembles more than anything else the People of the Book, those whom Allāh ﷻ reproached in His saying:

﴿كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾﴾

"They used not to forbid one another from the Munkar (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed." (Qur'an 5:79)

And when a society is bereft of those who order to what is good and forbid what is evil, then punishment for them is looming in

the horizon. Imam Ahmad related the following in his Musnad: "Abu Bakr ﷺ stood, praised and extolled Allāh *'Azza Wa-Jall* (The Possessor of Might and Majesty), after which he ﷺ said, 'O people, you indeed read this verse,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾

"O you who believe! Take care of your ownselves, [do righteous deeds, fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief, and that Islam has forbidden)] no hurt can come to you from those who are in error." (Qur'an 5:105),

yet you indeed apply (and understand) it in the wrong way. Verily, I heard the Messenger of Allāh ﷺ say, 'Indeed, when people see evil but do not change it, the time draws near when Allāh will encompass them with punishment.'"[1]

There are many obvious benefits of ordering to good and forbidding evil: society is saved from destruction, evil and its people are quelled, goodness pervades, and so on. It is very important to understand that the duty of ordering to good and forbidding evil does not rest solely on the shoulders of a government agency or a specific group of people; instead, it is compulsory upon every member of society to order to good and forbid evil, each according to his ability. The most famous *Hadeeth* related about this matter is general in its wording and is intended for every Muslim, for it does not specify any single person or group of people. Abu Sa'eed Al-Khudree ﷺ reported that he heard the Messenger of Allāh ﷺ say,

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[1] The commentators of Al-Musnad's first volume (Shu'aib Al-Arnaoot and 'Aadil Murshid) said: "Its chain is correct, and it fulfills the conditions of Ash-Shaikhain (Bukhaaree and Muslim) (1/198)." Abu Daawood also related it (4338), and Al-Albaanee declared it to be authentic. At-Tirmidhee (2168) and Ibn Maajah (4005) both related it as well.

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَانِ»

"Whosoever from you sees evil, then let him change it with his hand; and if he is not able to, then with his tongue; and if he is not able to, then with his heart, and that (i.e., hating evil with one's heart without changing it with one's hand or tongue) is the weakest [level] of Al-Eemaan (faith, belief)."[1]

In regard to this issue, there are a number of points that one needs to keep in mind:

First, three levels are mentioned in the *Hadeeth,* and one must not move to the next level unless he is not able to apply the preceding level; for example, a person should not remove evil with his tongue if he is able to remove it with his hand.

Second, a person of authority should always resort to the highest level of removing evil. The head of a household, for example, deserves obedience in his home. He must, therefore, remove evil with his hand, and, at least under normal circumstances, he has no excuse to do otherwise.

Third, before removing something that is evil, one should ascertain for certain that it is in fact evil; furthermore, one should make sure that differences of opinion are not justified in a given matter before he proceeds to reproach someone for something he did. Many people err in this regard; they hastily warn people not to do a certain deed when many scholars, who have proofs to back up their view, hold that that deed is permissible.

Fourth, a person who removes evil must understand the principle of 'harms versus benefits,' a principle which states that a person should not proceed to change evil if the harms that result outweigh the benefits; one follows this principle in order to block the door to evil and corruption.

[1] Related by Muslim (49), Ahmad (10689), At-Tirmidhee (2172), An-Nassaaee (5008), Abu Daawood (1140), and Ibn Maajah (1275).

Fifth, if one is not able to remove evil with his hand and tongue, he must at the very least hate that evil from the depths of his heart, and if possible, the effects of that hatred should, when he passes by the evil, appear on the expression of his face.

e) Guiding A Person Who Is Lost: One of the rights of the pathway (or road) is to guide a person who is asking for directions, regardless of whether he is blind or lost. In a *Hadeeth* related by Abu Hurairah ﷺ, a group of people asked the Prophet ﷺ about the right of the pathway. He ﷺ said,

«وَإِرْشَادُ السَّبِيلِ»

"And to give directions."[1]

And in another *Hadeeth* related by Abu Hurairah ﷺ, the Messenger of Allāh ﷺ said,

«وَدَلُّ الطَّرِيقِ صَدَقَةٌ»

"Giving road directions is charity."[2]

2) Removing Anything That Is Harmful From The Road Or Pathway

This is one of the recommended manners of the pathway or road; in fact, to remove something harmful from the pathway is one of the branches of *Eemaan* (faith, belief). The Prophet ﷺ said,

«الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ»

"Eemaan (faith, belief) is slightly (the Arabic word "Bid'" is used here and it refers to a number from three to nine) more than seventy branches, or slightly more than sixty branches. The best of those branches is the saying, 'Laailaha Illallah (None has the right to be worshipped but Allāh),' and the lowest of them is to remove something harmful from the pathway. And Al-Hayaa

[1] Related by Abu Daawood (4815), and Al-Albaanee said, "It is *Hasan Saheeh* (4031)."

[2] Related by Bukhaaree (2891).

(modesty) is one of the branches of Eemaan (faith, belief)."[1]

It is an act of charity to remove something harmful from the pathway, and because he performed this deed, a man was made to enter Paradise. Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ. . . ثُمَّ قَالَ وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ»

"Every joint on the bodies of people has Sadaqah (charity) upon it...and to remove something harmful from the road is charity."[2]

Abu Hurairah ﷺ also reported that the Messenger of Allāh ﷺ said,

«بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخَّرَهُ، فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ. . الحديث»

"As a man was walking on the pathway (or road), he found a thorn branch on the pathway, and so he moved it away [from the pathway]. Allāh was pleased with his deed, accepted it from him, and forgave him [his sins]..."

And in Abu Daawood's narration, the Messenger of Allāh ﷺ said,

«نَزَعَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ غُصْنَ شَوْكٍ عَنِ الطَّرِيقِ، إِمَّا كَانَ فِي شَجَرَةٍ فَقَطَعَهُ وَأَلْقَاهُ، وَإِمَّا كَانَ مَوْضُوعًا فَأَمَاطَهُ، فَشَكَرَ اللهُ لَهُ بِهَا فَأَدْخَلَهُ الْجَنَّةَ»

"A man who never did any good removed a thorn branch from

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[1] Bukhaaree related it (9) from the narration of Abu Hurairah ﷺ, without the mention of 'removing.' Muslim related it too (35), and the above-mentioned wording is from his narration of the *Hadeeth*. And the following compilers related it as well: Ahmad (8707, 2614), An-Nassaaee (5005), Abu Daawood (4676), and Ibn Maajah (57).

[2] Related by Bukhaaree (2989), Muslim (1009), and Ahmad (27400). And the above-mentioned wording is from Muslim's narration of the *Hadeeth*.

the road. Either it was from a tree, so that he cut it and cast it [aside], or it was placed down (i.e., it was not still connected to a tree, so he did not have to cut it off), and he removed it. Allāh was pleased with him, accepted his deed, and admitted him into Paradise."[1]

3) It Is Forbidden To Relieve Oneself In Pathways Or Shades That Are Frequented By People

The Messenger of Allāh ﷺ gave a stern warning about either urinating or defecating in pathways or shades that are used by people, for they are places that are meant for the benefit of everyone. The individual, therefore, should not be so selfish and unconcerned about the welfare of others as to spoil the pathways people walk on and the shades in which people sit. Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said, "Beware of *Al-La'aanain*." His Companions ﷺ asked, "And what are *Al-La'aanaan*, O Messenger of Allāh?" He ﷺ said,

«الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ ظِلِّهِمْ»

"He who relieves himself in the pathways of people or in their shades."[2]

Al-La'aanaan comes from the word, *Al-La'an*, which means 'curse.' Therefore, "Beware of *Al-La'aanain*" means: beware of those two matters that bring upon a person the curses of others, for when a person relieves himself in the above-mentioned places, others who frequent those places will curse him as a result, even if they do not know him.

4) Men Are More Deserving Of The Middle Of The Pathway Than Are Women

Both in small and great matters, the *Shariah* consists of rules and laws that prevent the occurrence of *Fitnah* (trial and temptation).

[1] Related by Bukhaaree (654), Muslim (1914), Ahmad (7979), At-Tirmidhee (1958), Abu Daawood (5245), Ibn Maajah (3682), and Maalik (295). And the above-mentioned wording is from Muslim's narration of the *Hadeeth*.

[2] Related by Muslim (269), Ahmad (8636), and Abu Daawood (25).

In keeping with that methodology, the Prophet ﷺ legislated that women should walk on the sides of pathways, while men should walk in the middle, so that men and women do not end up mixing with one another. This legislation is meant to prevent a great deal of *Fitnah* (trial and temptation); it is sad to say, however, that you will hardly find a place today that applies it. Abu Asyad Al-Ansaaree ﷺ reported that, when the Messenger of Allāh ﷺ was once leaving the *Masjid* and saw men and women mixing in the road, he ﷺ said to the women,

«اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ، عَلَيْكُنَّ بِحَافَّاتِ الطَّرِيقِ»

"Move back; for indeed, it is not for you to stay in the middle of the road; adhere to the edges of the road."

Abu Asyad ﷺ said, " So a woman would then stick to the wall, to the degree that her garment would get stuck on the wall; that is how close she would adhere to it."[1] By walking along the edges of the road, especially when the road is crowded, a woman shows a sense of modesty and caution, which are both suitable qualities for women; she also avoids crowding the street, but more importantly she avoids placing herself and others in a situation that might lead to *Fitnah.* We must remember that the first *Fitnah* for the Children of Israel was in women, and it was that *Fitnah* which was the cause of their destruction.

5) Helping A Man Climb His Mount And Raising His Things Up To Him

One of the manners of the road is that, if one sees a man trying with difficulty to get onto his mount, he should help him up; or if one sees that the rider has a lot of things to carry, he should help him carry them. These days, one often has opportunity to help the elderly in this regard; for example, when they are trying to climb the stairs of a bus, or when they are carrying heavy luggage to or from the trunk of their car. Abu Hurairah ﷺ reported that the Prophet ﷺ said,

[1] Related by Abu Daawood (5272).

«كُلُّ سُلَامَى عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ، يُعِينُ الرَّجُلَ فِي دَابَّتِهِ يُحَامِلُهُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ. . الحديث»

"Every joint has Sadaqah (charity) upon it. Every day wherein one helps a man with his mount, by raising him upon it or by lifting up his things to him – [this is all] Sadaqah (charity)..."[1]

[1] Related by Bukhaaree (2891), Muslim (1009), and Ahmad (27400).

Chapter 18

The Manners Associated With Being A Good Neighbor

Allāh ﷻ said:

﴿وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ. . .﴾

"Worship Allāh and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masaakeen (the poor), the neighbor who is near of kin, the neighbor who is a stranger..." (Qur'an 4:36)

And the Prophet ﷺ said,

«مَازَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»

"Jibreel ﷺ continued to advise me [to be good to my] neighbor, until I thought that he was going to make him an inheritor (i.e., of a person's estate)."

The Etiquettes OF Being A Good Neighbor

1) Honoring One's Neighbor

Allāh ﷻ said:

﴿وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ. . .﴾

"The neighbor who is near of kin, the neighbor who is a stranger..."

A neighbor who is also one's relative has two rights: the right of relation and the right of good neighborliness. Meanwhile, the

neighbor who is not a relative has one right: the right of good neighborliness. Although neighbors differ in regards to the degree of rights they have, all of them should be honored and treated well. 'Aaisha ﷺ reported that the Messenger of Allāh ﷺ said,

«مَازَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»

"Jibreel ﷺ continued to advise me [to be good to my] neighbor, until I thought that he was going to make him an inheritor (i.e., of a person's estate)."[1]

Honoring one's neighbor involves various displays of kindness and friendliness - such as giving gifts, extending greetings of peace, meeting one's neighbor with a smiling countenance, making sure one's neighbor is doing well, helping him when he needs help, and so on; it also involves refraining from harming him in any way. 'Abdullah Ibn 'Amr ﷺ reported that the Messenger of Allāh ﷺ said,

«خَيْرُ الأَصْحَابِ عِنْدَ اللهِ خَيْرُهُمْ لِصَاحِبِهِ وَخَيْرُ الْجِيرَانِ عِنْدَ اللهِ خَيْرُهُمْ لِجَارِهِ»

"The best of companions with Allāh (i.e., in Allāh's judgment) is he who is best to his companion, and the best of neighbors with Allāh is he who is best to his neighbor."[2]

Related Issue: The term neighbor applies to both a Muslim and a disbeliever; to a pious worshiper and an evil doer; to a person who is far away from his native land and a person who has always been a dweller in the same city; to a friend and an enemy; to a kindly neighbor and one who causes others harm; to a relative and a non-relative; and to one whose house is near as well as one whose house is slightly further away. Neighbors vary in degree,

[1] Related by Bukhaaree (6014), Muslim (2624), Ahmad (23739), At-Tirmidhee (1942), Abu Daawood (5151), and Ibn Maajah (3637).

[2] Related by At-Tirmidhee (1944), who said, "This *Hadeeth* is *Hasan Ghareeb*." Ahmad related it, and the commentators of Al-Musnad said, "Its chain is strong and it fulfills the condition of Muslim (6566)." And Ad-Daarimee related it as well (2437).

some having more rights than others. In the pairings mentioned above, a neighbor who has the most qualities from the first of every pair deserves to be honored most. And the neighbor who has the most qualities of the second of every pair least deserves to be honored (as far as neighbors go). And other neighbors vary according to the combination of qualities they possess.

2) The Rights Of The Next-Door Neighbor

One's next-door neighbor has more rights than a neighbor who lives further off, such as a person who lives two houses down or on the next floor of an apartment building (as opposed to one who lives on the same floor). This ruling is taken from a *Hadeeth* related by 'Aaisha ﷺ, in which she ﷺ asked the Messenger of Allāh ﷺ, "O Messenger of Allāh, I indeed have two female neighbors; to which of them should I give a gift?" He ﷺ said,

«إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا»

"To the one whose door is closest to you (or to your door)."[1]

It is said that the neighbor who lives closer has more rights because, in time of need, he is quicker to lend a helping hand. And it is almost instinctive among people to establish closer ties to a neighbor who lives next-door than to a neighbor who lives, for instance, down the street.

One of the rights a person has over his neighbor is that his neighbor should not prevent him from driving wood into the wall they share, in order to build a room or something similar. Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«لَا يَمْنَعْ أَحَدُكُمْ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ»

"Let no one from you prevent his neighbor from thrusting wood into his wall."[2]

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[1] Related by Bukhaaree (6020), Ahmad (24895), and Abu Daawood (5155).

[2] Related by Bukhaaree (2463), Muslim (1609), Ahmad (7702), At-Tirmidhee (1353), Abu Daawood (3634), Ibn Maajah (2335), and Maalik (1462). And the above-mentioned wording is from Muslim's narration of the *Hadeeth*.

However, one needs to keep the following conditions in mind:

1) The new construction should in no way damage the wall.
2) A neighbor should use the wall only if he needs to.
3) A neighbor has no other option; if he is to build a new room, he must use his neighbor's wall.

If one or more of these conditions is not fulfilled, then it is not permissible for a person to use his neighbor's wall for construction purposes. The Prophet ﷺ forbade Muslims from harming others when he ﷺ said, "No harm and no reciprocating of harm (the translation, 'no reciprocating of harm,' takes into account only one of the interpretations of this *Hadeeth*)."[1]

3) It Is Forbidden To Harm One's Neighbor In Any Way, Shape, Or Form

There are many ways in which a person can harm his neighbor; but in no way is it permissible for him to do so. The importance of not harming one's neighbor is indicated in the following *Hadeeth*, for in it, the Prophet ﷺ coupled *Eemaan* (faith, belief) in Allāh and the Last Day with not harming one's neighbor. Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«مَنْ كَانَ يُؤمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلَا يُؤذِ جَارَهُ.. الحديث»

"If one believes in Allāh and the Last Day, then let him not harm his neighbor."[2]

And in another *Hadeeth*, Abu Shuraih ﷺ reported that the Prophet ﷺ said,

«وَاللهِ لَا يُؤمِنُ، وَاللهِ لَا يُؤمِنُ، وَاللهِ لَا يُؤمِنُ»

"By Allāh, he does not believe; by Allāh, he does not believe; by Allāh, he does not believe."

[1] Related by Ibn Maajah (2340), and Al-Albaanee declared it to be authentic.
[2] Related by Bukhaaree (6018), Muslim (47), Ahmad (7571), and Abu Daawood (5154).

It was said, "Who, O Messenger of Allāh?" He ﷺ said,

«الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ»

"He whose neighbor is not safe from his Bawaaiq (his rancor, his evil, his wrongdoing, etc.)."[1]

Abu Hurairah ؓ related the *Hadeeth* with this wording: "He will not enter Paradise whose neighbor is not safe from his *Bawaaiq* (his rancor, his evil, his wrongdoing, etc.)."[2]

The Prophet ﷺ thrice negated the *Eemaan* (faith, belief) of a person whose neighbor is not safe from his evil; this does not mean that he is completely bereft of *Eemaan*; rather, it means that, because of his wrongdoing, his *Eemaan* is deficient and not complete.

In Abu Hurairah's narration, the Messenger of Allāh ﷺ said that a person will not enter Paradise if his neighbor is not safe from his *Bawaaiq*. This means, and Allāh knows best, that he will not enter it at first, but it does not necessarily mean that he will not enter it at all. Taking various narrations, including this one, into account, one will find that a person who is an Islamic Monotheist will enter Paradise, even if he is first punished. The *Hadeeth* may also mean that it is from Allāh's *Sunnah* that a person will die as a disbeliever if his neighbor is not safe from his *Bawaaiq* (his evil, his rancor, his wrongdoing, etc.).

A person can harm his neighbor in varying degrees, the greatest degree being harm that involves evil with a neighbor's wife. 'Abdullah Ibn Mas'ood ؓ said, "I asked the Prophet ﷺ, 'Which sin is greatest with Allāh?' He ﷺ said,

«أَنْ تَجْعَلَ لِلهِ نِدًّا وَهُوَ خَلَقَكَ»

"For you to take a partner alongside Allāh ﷻ in worship, when

[1] Related by Bukhaaree (6016).

[2] Related by Muslim (46) and Ahmad (8638), with a similar wording to Muslim's narration, and with a similar wording to Bukhaaree's narration from Abu Shuraih (7818). It contains an explanation of the word *Bawaaiq*: They asked, "O Messenger of Allāh, and what is his *Bawaaiq*?" He ﷺ said, "His evil."

He (Allāh) [is the One Who] created you."

I said, 'Verily, that is ' great [sin] indeed.' I said, 'Then which [deed]?' He ﷺ said,

«وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ»

"For you to kill your child, fearing that he would [otherwise] eat with you (i.e., from your food).'

I said, 'Then which?' He ﷺ said,

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

"For you to fornicate with your neighbor's wife.'"[1]

Related Issue: Abu Hurairah ﷺ related that a man went to the Prophet ﷺ and complained to him about his neighbor. The Prophet ﷺ said,

«اذْهَبْ فَاصْبِرْ»

"Go and be patient."

The same man returned twice or three times. The Prophet ﷺ then said,

«اذْهَبْ فَاطْرَحْ مَتَاعَكَ فِي الطَّرِيقِ. فَطَرَحَ مَتَاعَهُ فِي الطَّرِيقِ، فَجَعَلَ النَّاسُ يَسْأَلُونَهُ فَيُخْبِرُهُمْ خَبَرَهُ، فَجَعَلَ النَّاسُ يَلْعَنُونَهُ: فَعَلَ اللهُ بِهِ، وَفَعَلَ، وَفَعَلَ. فَجَاءَ إِلَيْهِ جَارُهُ فَقَالَ لَهُ: ارْجِعْ لَا تَرَى مِنِّي شَيْئًا تَكْرَهُهُ»

"Go and throw your possessions on the road." The man threw his possessions on the road, and people began to ask him what had happened; he told them his story, and they began to curse his neighbor, saying: "May Allāh do such and such with him." His neighbor then went to him and said, "Return, for you will not again see anything from me that you dislike."[2]

[1] Related by Bukhaaree (4477), Muslim (86), Ahmad (4091), At-Tirmidhee (3182), An-Nassaaee (4013), and Abu Daawood (2310).

[2] Related by Abu Daawood (5153), and Al-Albaanee said, "*Hasan Saheeh.*"

Chapter 19

The Manners Of Sneezing And Yawning

The Prophet ﷺ said,

«إِنَّ اللهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللهِ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللهُ، وَأَمَّا التَّثَاؤبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ... الحديث»

"Verily, Allāh loves sneezing and detests yawning; so if one of you sneezes and [then] praises Allāh, it is a right upon every Muslim who hears him to say to him, 'Yarhamakullah (May Allāh have mercy on you).' As for yawning, then verily, it is from the Shaitaan only; so if one of you yawns, then let him ward it off (i.e., ward off and stifle the yawn) as much as he is able to..."[1]

First, The Manners Of Sneezing:

1) Saying 'May Allāh Have Mercy On You' To The Person Who Sneezed

Sneezing is a blessing of Allāh ﷻ upon His slaves, and when one is given a blessing from Allāh ﷻ, he should praise Allāh ﷻ and thank Him for it. The matter is no different in regard to sneezing, for when a person sneezes, it is legislated for him to praise Allāh ﷻ, by saying, *"Alhamdulillah* (All praise is to Allāh)." Al-Baraa Ibn 'Aazib ﷺ said, "The Prophet ﷺ ordered us with seven [commands] and forbade us from seven [prohibited matters]: he ﷺ ordered us to follow funerals (by praying the funeral prayer

[1] Related by Bukhaaree (2626).

and then following the corpse until the burial is completed), to visit the sick, to answer (i.e., accept the invitation of) a person who invites [one to partake of a meal, for example], to help the one who is wronged, to fulfill one's oath, to return greetings of peace, and to do *Tashmeet* of a person who sneezes [i.e., to say, '*Yarhamukallah* (may Allāh have mercy on you),' when he says, '*Alhamdulillah* (All praise is to Allāh),' after he sneezes]..." It is compulsory to say, 'May Allāh have mercy on you,' to a person who sneezes; however, it is a compulsory duty on the group of people that hears the sneezer say, 'All praise is to Allāh,' and not upon every single individual from them. What this means is that at least some of them must say, 'May Allāh have mercy on you,' and that, if some of them say it, saying it is no longer compulsory on the rest of them. Though this is the ruling that scholars mention, no one should refrain from saying, 'May Allāh have mercy on you,' to someone who sneezes, for the Prophet ﷺ said,

«فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللهُ»

"So if one of you sneezes and [then] praises Allāh, it is a right upon every Muslim who hears him to say to him, 'Yarhamakullah (May Allāh have mercy on you)."

2) One Should Say, 'May Allāh Have Mercy On You,' Only After The Sneezer Praises Allāh ﷻ

Anas ﷺ said, "Two men sneezed in the presence of the Prophet ﷺ; he ﷺ *Shammata* (i.e., said, '*Yarhamukallah* - May Allāh have mercy on you') to one of them but not to the other. The [latter] man said, 'O Messenger of Allāh, you *Shammatta* (i.e., said, 'May Allāh have mercy on you') to him but not to me?' The Prophet ﷺ said,

«إِنَّ هَذَا حَمِدَ اللهَ، وَلَمْ تَحْمَدِ اللهَ»

"Verily, he praised Allāh, and you did not praise Allāh."'[1]

[1] Related by Bukhaaree (6225), Muslim (2991), Ahmad (11551), At-Tirmidhee (2742), Abu Daawood (5039), Ibn Maajah (3731), and Ad-Daarimee (2660).

And in another *Hadeeth*, Abu Moosa Al-Ash'aree ﷺ reported that he heard the Messenger of Allāh ﷺ say,

«إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللهَ فَشَمِّتُوهُ، فَإِنْ لَمْ يَحْمَدِ اللهَ فَلَا تُشَمِّتُوهُ»

"When one of you sneezes and then praises Allāh, then Shammitooh (i.e., then say to him, 'May Allāh have mercy on you'); and if he does not praise Allāh, then do not Tushamitooh (i.e., do not say to him, 'May Allāh have mercy on you,')."[1]

Question: For one to say, 'May Allāh have mercy on you,' does he have to actually have heard the sneezer say, 'All praise is to Allāh,' or is it enough for him to know (and not hear) that the sneezer said it?

Answer: The stronger view in this matter is that it is sufficient for one to be sure that the sneezer said, 'All praise is to Allāh'; it is not so important to hear a person say, 'All praise is to Allāh,' as it is for that person to actually have said it. One example of this occurring is for a deaf person to see someone sneeze and then read his lips to know whether he praised Allāh or not.

Question: When a person who sneezes forgets to praise Allāh ﷻ, should those who heard him remind him to say, 'All praise is to Allāh,' so that they can then invoke Allāh ﷻ to have mercy on him?

Answer: Some scholars, such as An-Nakha'ee and An-Nawawee, maintain that one should remind him; they say that do so is a form of cooperating with others in matters of righteousness, of sincerely advising others, and of ordering others to what is good. Yet other scholars, such as Ibn Al-'Arabee and Ibn Al-Qayyim, maintain that he should not be reminded. Ibn Al-Qayyim Al-Jawziyyah said, "The outward action in the *Sunnah* supports the view of Ibn Al-'Arabee: the Prophet ﷺ did not say, 'May Allāh have mercy on you,' to the person who sneezed without then saying, 'All praise is to Allāh'; nor did the Prophet ﷺ remind him to praise Allāh ﷻ. This was a form of reproach for the man: he

[1] Related by Muslim (2992) and Ahmad (19197).

was made to be deprived of the blessings of supplication, because he deprived himself of the blessings of praising Allāh...Had reminding a person who forgets to say 'All praise is to Allāh' [after sneezing] been *Sunnah,* the Prophet ﷺ would have been the first to apply this practice and teach it to others (but he did not do so, even though a suitable situation presented itself to him; hence, it is *Sunnah* to not remind a person who sneezes to say 'All praise is to Allāh')..."

3) The Sunnah Is For The Sneezer To Speak First, By Saying, "All Praise Is For Allāh," or, "All Praise Is For Allāh, Upon Every Condition [That One Finds Himself To Be In]."

Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ للهِ. . . الحديث»

"When one of you sneezes, then let him say, 'Alhamdulillah (All praise is to Allāh).'"

Abu Daawood's narration is worded thus: "Then let him say, 'All praise is to Allāh, upon every condition.'"[1]

4) When One Hears Someone Sneeze, It Is *Sunnah* For Him To Say, "*Yarhamukallah* (May Allāh have mercy on you)."

This ruling is based on the preceding *Hadeeth* of Abu Hurairah ﷺ, in which he related that the Prophet ﷺ said,

«إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ للهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللهِ. . . الحديث»

"When one of you sneezes, then let him say, 'All praise is to Allāh,' and let his brother or companion say to him, 'May Allāh have mercy on you.' ..."

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[1] Related by Bukhaaree (6224), Ahmad (8417), and Abu Daawood (5033). Commenting on Abu Daawood's narration of the *Hadeeth,* Ibn Al-Qayyim said, "Its chain is authentic." (Zaad Al-Ma'aad 2/436). And Al-Albaanee said in *Saheeh* Abee Daawood, "[It is] authentic."

5) **After the sneezer hears someone say, 'May Allāh have mercy on you,' it is *Sunnah* for him to then say, 'May Allāh guide you and rectify your situation,' or, 'May Allāh have mercy on us and you, and may He forgive us and you.'**

In the previously related *Hadeeth* of Abu Hurairah ﷺ, the Prophet ﷺ said,

«إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ للهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللهُ، فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللهُ فَلْيَقُلْ: يَهْدِيكُمُ اللهُ، وَيُصْلِحُ بَالَكُمْ»

"When one of you sneezes, then let him say, 'All praise is to Allāh,' and let his brother or companion say to him, 'May Allāh have mercy on you.' And when he (the brother or companion) says, 'May Allāh have mercy on you, then let him (the sneezer) say, 'May Allāh guide you and rectify your situation.'"

And in another *Hadeeth,* Naa'fai' related from Ibn 'Umar ﷺ that, "When 'Abdullah Ibn 'Umar ﷺ would sneeze, and when it would then be said to him, 'May Allāh have mercy on you,' he ﷺ would say, 'May Allāh have mercy on us and you, and may He ﷻ forgive us and you.'"[1]

6) **One Should Try To Keep The Sound Of His Sneeze As Low As Possible**

When one sneezes, the sound he makes is often loud and annoying to others; it is therefore recommended for him to keep the sound of his sneeze as low as possible, by placing his hand or his clothes over his face. When one sneezes, a great deal of spray (at least most of the time) comes out of his mouth, which is another reason why he should place his hand over his mouth. Abu Hurairah ﷺ related this *Hadeeth*: "When the Prophet ﷺ would sneeze, he ﷺ would cover his face with his hand or with his garment, and with it (i.e., with his hand or garment) he would lower the sound of it (i.e., of the sneeze)."

[1] Related by Maalik (1800). The commentators of Zaad Al-Ma'aad said, "Its chain is authentic." (2/437).

7) One Should Say, "May Allāh Have Mercy On You" For Three Sneezes; If The Other Person Sneezes More Than That, Then He Has A Cold

Salamah Ibn Al-Akwa' ﷺ reported that he ﷺ heard the Prophet ﷺ say after a man sneezed in his presence, "May Allāh have mercy on you." The man then sneezed again, and the Messenger of Allāh ﷺ said to him,

«الرَّجُلُ مَزْكُومٌ»

"The man is suffering from a cold."[1]

Other narrations indicate that one should say 'May Allāh have mercy on you,' for three sneezes. Abu Hurairah ﷺ said, "*Shammit* (i.e., say, 'May Allāh have mercy on you') to your brother three times; if he [sneezes] more than that, then he has a cold."[2] An-Nawawee said, "Concerning the issue in question, scholars disagree. Ibn Al-'Arabee Al-Maalikee said: It has been said that it should be said to him the second time, 'You are suffering from a cold'; others said that, 'You are suffering from a cold,' should be said to him the third time; yet others maintain that it should be said to him on the fourth time. The strongest view in the matter is that, 'You are suffering from a cold,' should be said to him the third time. One is in effect saying, 'You are not from those to whom *Tashmeet* (to say, 'May Allāh have mercy on you') should be said after this, because what you are afflicted with is a cold and a sickness, and not the mildness of a simple sneeze.'" That the Prophet ﷺ said,

«الرَّجُلُ مَزْكُومٌ»

"The man is suffering from a cold,"

suggests that others should then invoke Allāh ﷻ to cure him, for

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[1] Related by Muslim (2993), Ahmad (16066), At-Tirmidhee (2743), Abu Daawood (5037), and Ad-Daarimee (2661).

[2] Abu Daawood (5034) related it, and Al-Albaanee said, "It is *Hasan*, both *Mawqoof* and *Marfoo'* (i.e., both as a saying of a Companion ﷺ and as a saying of the Prophet ﷺ)."

a cold is a kind of sickness.

8) If Someone From The People Of The *Dhimmah* (Jews And Christians Who Live Under The Protection And Safety Of The Muslims, By Agreement) Sneezes, It Is Permissible For A Muslim To Then Say To Him, "May Allāh Guide You And Rectify Your Situation."

Abu Moosa ﷺ said, "The Jews would feign sneezing in the presence of the Prophet ﷺ, hoping that he ﷺ would say to them,

«يَهْدِيكُمُ اللهُ، وَيُصْلِحُ بَالَكُمْ»

"May Allāh have mercy on you.'

But he ﷺ would [instead] say, 'May Allāh guide you and rectify your situation.'"[1] Therefore, it is permissible to invoke Allāh ﷻ to guide them to the truth – if they praise Allāh after they sneeze – but one should not invoke Allāh ﷻ to have mercy on them or to forgive them, for they are not worthy of such supplications.

Related Issue: It is permissible for a person who sneezes during prayer to say, '*Alhamdulillah* (All praise is for Allāh),' but it is not permissible for those who hear him (if they too are praying) to respond with, '*Yarhamukallah* (May Allāh have mercy on you).'"[2]

Second, The Manners Of Yawning

When one feels the need to yawn, he should try to suppress it, for it is from the *Shaitaan* (the Devil). Abu Hurairah ﷺ reported, in a *Hadeeth* that we have hitherto mentioned, that the Prophet ﷺ said,

«. . . أَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ . . .»

"...As for yawning, then it is from the Shaitaan only..."

An-Nawawee said, "Yawning usually occurs when the body is heavy, full, relaxed, and inclined towards laziness. It is ascribed

[1] Related by Abu Daawood (5038), and Al-Albaanee said, "It is authentic." Ahmad (19089) and At-Tirmidhee (2739) related it as well.

[2] Refer to Fataawa Al-Lajnah Ad-Daaimah (2677) (7/30).

to the *Shaitaan* because he is the one who invites people to follow lusts. [Another] intended meaning here is a warning against doing that act which results in yawning: eating too much and too frequently."

As for suppressing a yawn, doing so is recommended. Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«التَّثَاؤُبُ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا قَالَ: هَا، ضَحِكَ الشَّيْطَانُ»

"Yawning is from the Shaitaan (the Devil), so if one of you yawns, then let him hold it back as much as he can; for indeed, when one of you says, 'Haa (in the act of yawning),' the Shaitaan laughs."

Ahmad related it with this wording: "Then let him hold it back as much as he can, and let him not say, 'Ahh Ahh,' for indeed, when one of you opens his mouth, the Shaitaan laughs at him or [laughs] because of him."[1]

Abu Sa'eed Al-Khudree ﷺ reported that the Messenger of Allāh ﷺ said,

«إِذَا تَثَاوَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ»

"When one of you yawns, then let him hold his hand over his mouth, for indeed, the Shaitaan [otherwise] enters."

Ahmad related the *Hadeeth* thus: "When one of you yawns during prayer, then let him place his hand over his mouth, for verily, the *Shaitaan* enters with a yawn."[2] One can suppress a yawn by controlling one's mouth, making an effort not to allow it to open; by putting pressure on one's lips with one's teeth; by placing one's hand or garment over one's mouth; or by doing something similar to achieve the same effect.

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[1] Related by Bukhaaree (3289), Muslim (2994), Ahmad (9246), At-Tirmidhee (370), and Abu Daawood (5028).

[2] Related by Muslim (2995), Ahmad (10930), Abu Daawood (5026), and Ad-Daarimee (1382).

Related Issue: Some people resort to seeking refuge from the *Shaitaan* (the Devil) when they yawn; this practice is wrong from two angles: First, a person who does so has innovated by introducing the saying of an invocation which the Prophet ﷺ did not legislate (i.e., the Prophet ﷺ did not legislate it for that occasion). Second, he forsakes a *Sunnah* practice that the Prophet ﷺ commanded every Muslim to perform upon yawning; that practice is to suppress the yawn as much as one can, with one's garment or hand, or through the use of any other means.

Chapter 20

The Manners Of Interacting With One's Brothers

Allāh ﷻ said:

﴿ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ۝٦٧﴾

"Friends on that Day will be foes one to another except Al-Muttaqun [pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]" (Qur'an 43:67)

Abu Hurairah ؓ reported that the Prophet ﷺ said,

«الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ»

"A man is upon the religion of his Khaleel (very close, intimate friend; Khaleel denotes the highest form of friendship), so let [each] one of you be careful about the person he chooses to be his intimate friend."[1]

The Manners Of Interacting With One's Brothers

1) Choosing A Companion And Friend

From Abu Hurairah's above-mentioned *Hadeeth,* we learn that a person leads a similar life to his friend. It is only natural that you befriend a person whose religion and manners you approve of and that you avoid the company of a person whose religion and manners you dislike. Friends have such a great influence on one another that the Prophet ﷺ said,

[1] Related by Ahmad (8212) and At-Tirmidhee (2387), who said, "This *Hadeeth* is *Hasan Saheeh.*" Abu Daawood also related it (4833), and in grading his narration, Al-Albaanee said, "*Hasan.*"

«لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ»

"Do not keep company with anyone except for the believer, and let no one eat your food (as a guest) except for At-Taqee (the righteous person)."[1]

This prohibition is not limited to disbelievers and hypocrites; to the contrary, it also means that it is forbidden to keep company with evildoers and people who perpetrate the major sins. Because they perpetrate deeds that Allāh ﷻ forbids, their company has a negative influence on the religion of their friends. The Prophet's saying, "And let no one eat your food (as a guest) except for *At-Taqee* (the righteous person)," applies to food you serve to guests you invite and not to food you give to people who are needy. Allāh ﷻ said:

﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨﴾

"And they give food, in spite of their love for it (or for the love of Him), to the Miskeen (poor), the orphan, and the captive." *(Qur'an 76:8)*

The captives of the Muslims were disbelievers; they were neither believers nor righteous persons, yet Muslims were still encouraged to feed them. So the Prophet ﷺ forbade only that a Muslim should keep company with a person who is not righteous, by mixing with him and by eating meals with him. When two people eat together, they develop a sense of love and friendship for one another, and a person should limit those feelings to those who are righteous.

No matter how careful you are, and no matter what you think to the contrary, an evil companion will have a negative impact on your character, and that is only one of the ways he will harm you. Abu Moosa Al-Ash'aree رضي الله عنه reported that the Messenger of Allāh ﷺ said,

[1] Related by Ahmad (10944), At-Tirmidhee (2395), and Abu Daawood (4832). And in grading the *Hadeeth*, Al-Albaanee said, *"Hasan."*

«مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوْءِ، كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا خَبِيثَةً»

"The example of a righteous companion and an evil one is that of a carrier (seller) of Al-Musk (best kind of perfume) and a blower of bellows. As for the carrier of Al-Musk, either he will give [Al-Musk] to you as a gift, or you will buy from him, or you will find a pleasant odor emanating from him. And as for the blower of bellows, either he will burn your clothes or you will find a foul odor emanating from him."[1]

2) Loving Someone For Allāh ﷻ

The highest level of brotherhood is to love someone not for material gain, not to achieve an important position, not for any short-term or long-term worldly benefit - but only for the sake of Allāh ﷻ. When you love someone only for the sake of Allāh ﷻ, you have reached the pinnacle of friendship, and what remains is for both of you to remain careful not to allow any worldly benefits to enter into and spoil your friendship. If you love someone only for the sake of Allāh ﷻ, strive to maintain that pure love in order to enjoy success in the Hereafter. Abu Hurairah ؓ reported that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي»

"Verily, Allāh will say on the Day of Resurrection: Where are those who love one another because of My Loftiness (and Exaltedness); today I will give them shade in My Shade, a day on which there is no shade except for My Shade."[2]

Mu'aadh Ibn Jabal ؓ reported that he heard the Messenger of Allāh ﷺ say,

[1] Related by Bukhaaree (5534), Muslim (2628), and Ahmad (19163).
[2] Related by Muslim (2566), Ahmad (7190), and Maalik (1776).

«قَالَ اللهُ تَبَارَكَ وَتَعَالَى: وَجَبَتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ، وَالْمُتَجَالِسِينَ فِيَّ، وَالْمُتَزَاوِرِينَ فِيَّ، وَالْمُتَبَاذِلِينَ فِيَّ»

"Allāh Tabaraka Wa-Ta'aalaa (Blessed is He and Exalted) said: My love is compulsory for those who love one another for Me; for those who sit with one another for Me; for those who visit one another for Me; and for those who spend [charity] on one another for Me."[1]

And in yet another *Hadeeth,* Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى فَأَرْصَدَ اللهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا. غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللهِ عَزَّ وَجَلَّ. قَالَ: فَإِنِّي رَسُولُ اللهِ إِلَيْكَ بِأَنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ»

"A man once visited a brother of his in another village, and Allāh ﷻ appointed an angel to lie in wait for him on the road he was taking. When the man came upon the angel, the latter said, 'Where do you wish to go?' The man said, 'I want [to visit] a brother of mine in this valley.' The angel asked, 'Do you have some blessing or favor upon him [for which you are going to him (i.e., is it some worldly benefit or calling that prompted you to visit him)]?' He said, 'No, except that I do indeed love him for Allāh 'Azza Wa-Jall (i.e., that is the only reason that prompted me to visit him).' The angel said, 'I am indeed a messenger of Allāh, sent to you, to inform you that Allāh indeed loves you as you have loved your brother for Him.'"[2]

Related Issue: If you love your brother for the sake of Allāh ﷻ, you should let him know, and as a result, your love for one

[1] Related by Ahmad (22030), and the above-mentioned wording is from his narration of the *Hadeeth.* Maalik related it as well (1779), and Ibn 'Abdul-Barr said, "...Its chain is *Saheeh."* (At-Tamheed, 21/125).

[2] Related by Muslim (5267); Ahmad (9036); and Al-Bukhaaree, in Al-Adab Al-Mufrad (350)

another will become even stronger and more stable. Anas Ibn Maalik ﷺ and others reported that a man was with the Prophet ﷺ when another man passed by. The man with the Messenger of Allāh ﷺ said, "O Messenger of Allāh, I indeed love him." The Prophet ﷺ asked him,

«أَأَعْلَمْتَهُ؟»

"Did you inform him [about your love]?"

He ﷺ said, "No." The Prophet ﷺ said,

«أَعْلِمْهُ»

"Then inform him."

The man with the Prophet ﷺ caught up to the other man and said, "Verily, I love you for the sake of Allāh." The other man said, "May Allāh, for Whose sake you love me, love you."[1]

Another Related Issue: When two people love each other for the sake of Allāh ﷻ, they should search their hearts every once in a while and check – has anything mixed with their love and contaminated its purity? It is important to remember that, although you might begin by loving someone purely for Allāh ﷻ, your friendship might change over time, becoming worldly in nature, whereby both of you seek some form of material gain from the other. Also, when two men love each other for Allāh ﷻ or when two women love each other for Allāh ﷻ, they should be careful not to surpass the proper limits of brotherhood and sisterhood. By this I mean that extreme and extravagant feelings could lead, if unchecked, to a man falling in love with another man and a woman falling in love with another woman.

3) Important Elements Of Friendship: Cheerfulness, Gentleness, Love, And Kindness

When you meet your brother, at the very least you should meet him with a smile and a cheerful face. It is basic Islamic etiquette

[1] Related by Ahmad (13123) and Abu Daawood (5125), and in grading the narration, Al-Albaanee said, "*Hasan.*"

for a Muslim to meet his brother with a smile every time he meets him. Abu Dharr ﷺ said, "The Prophet ﷺ said to me,

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ»

'Do not disparage in the least any good deed, even if it is to meet your brother with a cheerful face.'"[1]

And this is from the narration of Jaabir ﷺ: "Every good deed is charity (*Sadaqah*), and indeed, it is a good deed to meet your brother with a cheerful face..."[2]

Gentleness, love, compassion, and kindness – these strengthen the ties of brotherhood, for, "Allāh loves *Ar-Rifq* (gentleness and kindness) in all matters (in both worldly and religious matters)."[3] And Allāh ﷻ is "*Rafeeq* (kind, gentle, merciful), and He loves *Ar-Rifq* (kindness, gentleness, and mercy). He gives for gentleness that which He does not give for harshness and that which He does not give for anything else."[4] Ibn Mas'ood ﷺ related that the Prophet ﷺ said,

«حُرِّمَ عَلَى النَّارِ كُلُّ هَيِّنٍ لَيِّنٍ سَهْلٍ قَرِيبٍ مِنَ النَّاسِ»

"Forbidden upon the Hellfire is every easygoing, flexible, easy-to-deal-with, and easy-to-be sociable-with person."[5]

One of the ways of increasing love between brothers and of removing rancor from their hearts is for them to give gifts to one another. In his *Muwattah*, Maalik related that the Messenger of Allāh ﷺ said,

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[1] Related by Muslim (2626) and At-Tirmidhee (1833).

[2] Related by Ahmad (14299) and At-Tirmidhee (1970), who said, "This *Hadeeth* is *Hasan Saheeh*."

[3] Related by Bukhaaree from the *Hadeeth* of 'Aaisha ﷺ (6024); by Muslim (2165), by Ahmad (23570), by At-Tirmidhee (2701), and by Ad-Daarimee (2794).

[4] Related by Muslim (2593).

[5] Related by Ahmad (3928), and the above-mentioned wording is from his narration of the *Hadeeth*; and by At-Tirmidhee (2488), who said, "This *Hadeeth* is *Hasan Ghareeb*." The commentators of Al-Musnad said, "By virtue of other narrations that attest to it, it is *Hasan*." (3938) (7/53)

«تَصَافَحُوا يُذْهِبِ الْغِلَّ، وَتَهَادَوْا تَحَابُّوا وَتَذْهِبِ الشَّحْنَاءَ»

"Shake hands with one another: rancor will go away [from your hearts]. And give gifts to one another: you will love one another and [all] enmity [between you] will go away."[1]

4) It Is Recommended, As A Sign Of True Brotherhood, To Be Sincere And To Give Sincere Advice

An-Naseehah (sincerity and sincere advice) is encouraged in the *Shariah,* and it was a part of the *Bai'ah* (pledge of allegiance) that the Companions ﷺ would give to the Prophet ﷺ. Jareer Ibn 'Abdullah ﷺ said, "I made *Bai'ah* (pledged allegiance) to the Messenger of Allāh ﷺ upon [the pledges to] estāblish prayer, give *Zakaat,* and *An-Nush* (sincerity, sincere advice, and wanting good for someone) for every Muslim."[2] That the Prophet ﷺ mentioned *An-Naseehah* alongside prayer and *Zakaat,* which are both pillars of Islam, shows its importance and significance in Islam. In another *Hadeeth,* Tameem Ibn Aous Ad-Daaree ﷺ related that the Prophet ﷺ said,

«الدِّينُ النَّصِيحَةُ»

"Religion is An-Naseehah."

Tameem ﷺ related, "We said, 'To whom, O Messenger of Allāh?'" He ﷺ said,

«للهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلأَئِمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ»

"To Allāh, to His Book, to His Messenger, to the Imams of the Muslims, and to the Muslim masses."[3]

The Prophet's saying, "The religion is *An-Naseehah,*" means that

[1] Al-Muwattah (1685). Ibn 'Abdul-Barr said, "This *Hadeeth* is connected through various chains, all of which are *Hasan.*" (At-Tamheed 12/21)

[2] Related by Bukhaaree (57), Muslim (56), Ahmad (18760), At-Tirmidhee (1925), An-Nassaaee (4175), and Ad-Daarimee (2540).

[3] Related by Muslim (55), Ahmad (16493), An-Nassaaee (4197), and Abu Daawood (4944).

An-Naseehah is the best and most complete aspect of religion.

Ibn Al-Jawzee explained the meaning of *An-Naseehah* in the context of the above-mentioned *Hadeeth*: "Know that *An-Naseehah* to Allāh ﷻ means defending His religion and standing up to those who associate partners with Him in worship, even though He ﷻ is in no need of that help from you; the benefit of doing that returns to you. *An-Naseehah* to Allāh's Book means to defend it (from those who attack it) and to consistently recite it. *An-Naseehah* to Allāh's Messenger means establishing his *Sunnah* and inviting others to his message. *An-Naseehah* to the *Imams* of the Muslims means to obey them, to perform *Jihad* with them, to preserve and live up to their *Bai'ah* (pledge of allegiance), and to give them advice that is free from praises that only lead to delusion. *An-Naseehah* to the Muslim masses means to want good for them; this includes educating them, or at the very least teaching them what they need to know, and guiding them to the truth."

Therefore, to be sincere to your brother, you must want for good to befall him, you must clarify the truth to him, and you must not, through flattery, deceive him about the truth. Similarly, you must order him to what is good and forbid him from what is evil. By flattering your brother and being flexible with him in the sense that you tolerate his falsehood, all in the name of brotherhood, you are not showing the sincerity that the Prophet ﷺ commanded Muslims to show. True, wisdom is necessary when you give advice to your brother; nonetheless, you must clarify the truth to him, especially if you are able to do so.

5) Mutual Cooperation Among Brothers

As in all other matters of the religion, the best example we have here is the example of the Prophet ﷺ; the honor of prophethood did not prevent him ﷺ from participating with his Companions and helping them in community affairs. When he first arrived in Madeenah, the Prophet ﷺ himself participated with his Companions in building his *Masjid*. Anas ﷺ said, "As they would move a stone, while the Prophet ﷺ was with them, they

would read poetry. And the Prophet ﷺ would say, 'O Allāh, there is no goodness except for the goodness of the Hereafter, so forgive the *Ansaar* and (the original dwellers of Madeenah) the *Muhaajirah* (those who migrated to Madeenah from Makkah)."[1]

Similarly, the Prophet ﷺ lent a helping hand on the Day of Khandaq. Jaabir ﷺ said, "Verily, we were digging trenches on the Day of Khandaq when a hard piece of earth appeared (got in the way of the digging). They went to the Prophet ﷺ and said, 'This is a large piece of earth that has appeared in the trench.' Then he ﷺ said,

«أَنَا نَازِلٌ»

'I will descend [into the trench].'

He ﷺ then stood, and around his stomach was tied a rock (they would tie a rock around their stomach to alleviate the severity of their hunger); three days had passed without us having tasted any food. The Prophet ﷺ took an axe (or a mallet) and struck [the large piece of earth] until it (the large piece) became a sand-hill that had small pieces falling from its sides or that was not holding together..."[2]

Abu Moosa ﷺ reported that the Prophet ﷺ said,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ بَيْنَ أَصَابِعِهِ»

"A believer and another believer are together like a building: parts of it strengthen its other parts." The Prophet ﷺ then interlocked his fingers.[3]

Muslim brothers need one another; together they can help, fulfill the need of the poor among them or they can intercede on behalf of one who needs a good intercession (good meaning, an intercession that is lawful) to fulfill one of his needs. And there

[1] Related by Bukhaaree (428), Muslim (524), and An-Nassaaee (702).
[2] Related by Bukhaaree (4101), Ahmad (13799), and Ad-Daarimee (42).
[3] Related by Bukhaaree (481), Muslim (2585), Ahmad (19127), and At-Tirmidhee (1928). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth*.

are many other ways in which they can work together and help one another: "And Allāh helps His slave as long as His slave helps his brother."[1]

6) Being Humble And Not Proud Or Haughty When Dealing With One's Brother

Humbleness and easygoingness help brothers, develop enduring and strong relationships with one another; conversely, pride and haughtiness divide and cause the ties of brotherhood to weaken. 'Iyaadh Ibn Himaar ﷺ related that the Prophet ﷺ said,

«إِنَّ اللهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ وَلَا يَبْغِي أَحَدٌ عَلَى أَحَدٍ»

"Verily, Allāh has revealed to me that you should be humble with one another, until no one is haughty with another, and no one transgresses against another."[2]

We should notice that haughtiness is coupled with transgression in this *Hadeeth*; that is because pride and haughtiness lead to transgression, wrongdoing, and oppression.

To be sure, people are not at the same level in terms of lineage, status, and wealth. It is Allāh's *Sunnah* in the creation and it is from His perfect Wisdom that people differ in those three matters; He ﷻ raises some above others. But that disparity among people does not justify some of them being haughty or proud towards others. To the contrary, when a person of noble lineage or a wealthy person or a person of high status in society is humble with his brothers for the sake of Allāh ﷻ, two things happen: first, his ranking increases with Allāh ﷻ, and second, he will gain acceptance among the people. Abu Hurairah ﷺ

[1] Related by Muslim from the *Hadeeth* of Abu Hurairah ﷺ (2699). These compilers related it as well: Ahmad (7379), At-Tirmidhee (1325), Abu Daawood (4946), and Ibn Maajah (225).

[2] Related by Muslim (2865), Abu Daawood (4895), and Ibn Maajah (4179). And the above-mentioned wording is from Muslim's narration of the *Hadeeth*.

reported that the Messenger of Allāh ﷺ said,

«وَمَا تَوَاضَعَ أَحَدٌ لله إِلَّا رَفَعَهُ اللهُ»

"No one shows humbleness for Allāh except that He (Allāh ﷻ) raises him."[1]

7) Good Manners

A person is indeed blessed if Allāh ﷻ attires him with the raiment of good manners. When a person is known for his good manners, people speak well of him and his status is raised among them. A smiling face, patience in the face of hardship, holding back anger – these and other noble qualities combine to make up the definition of 'good manners.' Ibn Mansoor said, "I asked Abu 'Abdullah about good manners, and he said, 'For you to not flare up in rage, nor even to become angry..." Giving another definition of good manners, Ishaaq Ibn Raahawiyyah said, "It is to have a cheerful face, to not become angry, and other similar qualities."

To be sure, the best of people are those that have the best manners. The Prophet ﷺ, who had the best of manners, said,

«خِيَارُكُمْ أَحْسَنُكُمْ أَخْلَاقًا»

"The best among you is the best among you in manners."[2]

This is one of the supplications the Prophet ﷺ would make to begin his prayer:

«وَاهْدِنِي لِأَحْسَنِ الأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ»

"...Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You..."[3]

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[1] Related by Muslim (2588), Ahmad (8782), At-Tirmidhee (2029), Maalik (1885), and Ad-Daarimee (1676).

[2] Related by Bukhaaree (6035), Ahmad (6468), and At-Tirmidhee (1975).

[3] Related by Muslim (771), Ahmad (805), At-Tirmidhee (3421), An-Nassaaee (897), Abu Daawood (760), and Ad-Daarimee (1238).

If you have a noble character, people will love you and desire your company and find comfort in your talk. Conversely, a person who has bad manners will be boring in his talk; his company will repel others, and when others are in his company, they will feel uncomfortable and annoyed by his very presence. It is related that Al-Fudail Ibn 'Iyaadh said, "When a person's character is bad, then also bad (and poor) is his practice of the religion, his status, and his share of love [among the people]."

Good manners play an important role in relationships among brothers. When two brothers have good manners, their hearts will become united and all malice will be emptied from their hearts. They will then meet each other with smiling faces, and they will choose the best of conversation for their meetings; they will avoid base talk, and when one of them makes a mistake, the other will find an excuse for him.[1]

8) Having A Heart That Is Free From Rancor, Grudge, And Enmity

This is from the Prophet's supplications:

«وَاسْلُلْ سَخِيمَةَ قَلْبِي»

"And remove the rancor of my heart."

And in the narration of At-Tirmidhee, "And remove the rancor of my breast."[2] Few are those who are free from feelings of rancor and malice – few because it is difficult for a person to give up his rights to others. If you manage to meet the wrongdoing and ignorance and transgression of others with a pure heart that is free of malice, if you manage not to reciprocate their evil with another evil, and if you manage not to hate them for the wrong they did to you, then you have reached a very high level of nobility and goodness in your character. Though few are they

[1] There is much more to be said about good manners, but we will suffice with what we mentioned since the scope of this work is of course limited.

[2] Abu Daawood related it from the *Hadeeth* of Ibn 'Abbaas ﷺ (1510); Al-Albaanee gave a *'Saheeh'* grade to his narration of the *Hadeeth*. These compilers related it as well: Ahmad (1998), At-Tirmidhee (3551), and Ibn Maajah (3830).

that reach that level, it is made easy for people when Allāh ﷻ makes it easy upon them. Abu Hurairah ؓ reported that the Messenger of Allāh ﷺ said,

«الْمُؤْمِنُ غِرٌّ كَرِيمٌ، وَالْفَاجِرُ خِبٌّ لَئِيمٌ»

"The believer is Ghirr (one who is not deceptive by nature, and one who is deceived because of his kind disposition and noble character) and noble; the evildoer is Khibb (clever and deceptive, always looking for ways to deceive people) and ignoble."[1]

A believer is praiseworthy in this sense not because he is ignorant or stupid, but because he possesses a noble character: he is ingenuous by nature and does not try to search out for evil or deceptive means to achieve his ends. People are able to deceive him because, being good, he gives others the benefit of the doubt, and he has a heart that is free from rancor and malice. The evildoer, on the other hand is, "*Khibb* and ignoble," which means that he is miserly and deceptive, and that he possesses an evil character.

9) Having Good Thoughts About One's Brothers And Not Spying On Them

You should have good thoughts about your Muslim brothers. When they make a mistake, give them the benefit of the doubt; and when they say something you don't like, interpret their words in such a way that reflects best on their character. We have been forbidden from *Adh-Dhan,* which literally means suspicion, and which we will explain in more detail shortly. Abu Hurairah ؓ reported that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا . . . الحديث»

"Beware of Adh-Dhan (suspicion), for indeed, Adh-Dhan is the most false of speech. Do not follow up on the [private] affairs of

[1] Related by At-Tirmidhee (1964) and Abu Daawood (4790), and Al-Albaanee said, "*Hasan.*"

others and do not spy [on others]..."[1]

We said that *Adh-Dhan* means suspicion, and the Prophet ﷺ explained that *Adh-Dhan* is the most false of speech, but what level of suspicion is this referring to? And what does *Adh-Dhan* mean in the context of the prohibition? Al-Khattaabee said, "It refers not to thoughts that wander in a person's mind, for a person does not have control over such thoughts; instead, it refers to when suspicion becomes a stable reality and when one give credence to his suspicions." The suspicion or *Adh-Dhan* that is prohibited, then, is that suspicion that continues to thrive in a person's heart until it becomes stable there. This does not include the suspicion that, like a notion, comes and then goes, gaining no stability in a person's heart. We have hitherto related this *Hadeeth*: "Allāh *Ta'aalah* (the Exalted) pardons what the [people of] this Nation say [in their souls] as long as they do not [orally] speak [of what passes in their minds and souls] or set out to realize [what they think]." And we previously mentioned that this refers to thoughts that come and then go and that find no stability in a person's heart and mind. In giving a slightly different definition to *Adh-Dhan*, Al-Qurtubee said, "The meaning of *Adh-Dhan* here is an accusation that has no cause (basis) to it." This occurs, for example, when a person accuses a man of *Al-Faahishah* (illegal sexual intercourse, etc.) without any indications of that evil being present on him. And that is why the Prophet ﷺ, said, "And do not spy," after he ﷺ said, "Beware of *Adh-Dhan*." A person first develops the idea of a suspicion or accusation in his mind, and then he sets out to spy, in order to see if he was right; and both *Adh-Dhan* and spying are forbidden. The above-mentioned *Hadeeth* corresponds to the saying of Allāh ﷻ:

﴿ٱجۡتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٌ وَلَا تَجَسَّسُوا۟ وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًا﴾

[1] Related by Bukhaaree (5144), Muslim (2563), Ahmad (27334), At-Tirmidhee (1988), Abu Daawood (4917), and Maalik (1684).

"Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another." (Qur'an 49:12)

The context and phrasing of the verse show how important it is to protect the honor of one's fellow Muslim. First, Allāh ﷻ mentioned the prohibition of *Adh-Dhan* (suspicion). But then if a person is suspicious about someone else and says, "I will search out and see if what I think is true," it should be said to him,

﴿وَلَا تَجَسَّسُوا﴾

"And spy not".

If he says, "I am sure of what I think without the need to spy," it should be said to him,

﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا﴾

"Neither backbite one another."

Related Issue: One of the ways to have good thoughts about your brother is to give him the benefit of the doubt. If some of his words are conveyed to you, and if you are not pleased with those words, interpret them in the best possible way, in the way that reflects best on his character. Search out for an excuse and say, "Perhaps he really meant such and such or such and such," and continue doing so until you run out of excuses for him.

10) Forgiving Others Their Mistakes And Controlling One's Anger

When you mix with other people, among you there is sure to occur some misunderstandings and even wrongdoing and transgression, either in speech or in deed. If you are wronged, you should control your anger and forgive the person who wronged you. Allāh ﷻ said:

﴿وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾﴾

"And those who avoid the greater sins, and Al-Fawaahishah (illegal sexual intercourse, etc.), and when they are angry, they forgive." (Qur'an 42:37)

And Allāh ﷻ said:

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾﴾

"...who repress anger, and who pardon men; verily, Allāh loves Al-Muhsinoon (the good-doers)" (Qur'an 3:134)

"Who repress anger" refers to people who are wronged by others, who should naturally be angry as a result, who should naturally desire to seek retribution in speech or in deed, but who do not act according to their natural inclinations; instead, they repress the anger that is in their hearts and show patience to those who wronged them.

"And who pardon men" means to forgive everyone who wronged you, regardless of whether they wronged you in speech or in deed. To pardon someone is at a higher level than repressing anger. When you repress your anger, you abstain from seeking retribution. When you forgive someone, you do the same, but you also pardon him, thus cleansing your heart more completely. Only a person who adopts noble manners can reach that level, a person who seeks to do business with Allāh ﷻ. By forgiving Allāh's slaves, by showing mercy and kindness to them, and by disliking for evil to befall them, one achieves in return not the reward of that slave, but the reward of Allāh ﷻ, the Most Generous. Allāh ﷻ said:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾

"But whoever forgives and makes reconciliation, his reward is due from Allāh." (Qur'an 42:40)

When a person controls his anger even though he is able to exact revenge, he is promised a great reward. Mu'aadh Ibn Anas Al-Juhanee ؓ related that the Messenger of Allāh ﷺ said,

«مَنْ كَظَمَ غَيْظًا وَهُوَ يَسْتَطِيعُ أَنْ يُنْفِذَهُ دَعَاهُ اللهُ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ اللهُ فِي أَيِّ الْحُورِ الْعِينِ شَاءَ»

"Whoever represses his anger while he is able to execute it (i.e., he is able to exact retribution), Allāh will call him before all of the creation, until Allāh will let him choose from any of the Al-Hoor

Al-'Een (fair maidens of Paradise that have beautiful, wide eyes) he wants."[1]

When you forgive someone for a mistake or an act of transgression, you are not showing a sign of weakness; to the contrary, you are showing the nobility and honor of your character. Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ للهِ إِلَّا رَفَعَهُ»

"Charity does not cause wealth to decrease; Allāh does not increase a slave for forgiveness with anything other than honor. And no one shows humbleness for Allāh except that He (Allāh) raises him."

Ahmad related it thus: "And a man does not forgive a transgression except that Allāh increases him in honor."[2] Brothers who love one another for the sake of Allāh ﷻ are most worthy of forgiving each other for their mistakes. Consequently, their love for one another will increase, and their hearts will remain pure.

Related Issue: To forgive someone also means to accept his apology. Al-Hasan Ibn 'Alee ﷺ said, "Were a person to curse me in this ear of mine and to apologize in the other, I would accept his apology." And *Al-Ahnaf* said, "If a person apologizes to you, then meet him with cheerfulness."

11) The Prohibition Of Jealousy, Of Hatred, And Of Cutting Off Ties With Other Muslims

Anas ﷺ reported that the Prophet ﷺ said,

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[1] Related by At-Tirmidhee (2021), who said, "This *Hadeeth* is *Hasan Ghareeb*"; by Ahmad (15210); by Abu Daawood (4777), and in grading his narration, Al-Albaanee said, "*Hasan*"; and by Ibn Maajah (4186).

[2] Related by Muslim (2588), Ahmad (7165), At-Tirmidhee (2029), Maalik (1885), and Ad-Daarimee (1676).

«لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ»

"Do not hate one another, do not be jealous of one another, do not turn your backs on one another (i.e., do not cut off ties from one another), and be Allāh's slaves – brothers unto one another. And it is not permissible for a Muslim to forsake his brother for more than three days."[1]

There are two kinds of jealousy: one is base and ignoble, and the other is praiseworthy. Having the former kind, one wishes for other people to lose the blessings they have; this is a form of transgression and wrongdoing. Having the latter kind – for which the term envy is perhaps more suitable – one wants the same blessings that others have, without wanting others to lose what they have. And the Prophet ﷺ intended this form of envy when he ﷺ said:

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ الْكِتَابَ وَقَامَ بِهِ آنَاءَ اللَّيْلِ وَرَجُلٌ أَعْطَاهُ اللهُ مَالًا فَهُوَ يَتَصَدَّقُ بِهِ آنَاءَ اللَّيْلِ وَالنَّهَارِ»

"There is no [lawful] jealousy except in [the case of] two [people]: a man whom Allāh has given [knowledge of] the Book; he stands with it (i.e., reciting it) throughout the night (i.e., it is permissible to be jealous of this person with the kind of jealousy that we described above as being praiseworthy); and a man to whom Allāh has given wealth, and so he gives it in charity throughout the night and day."[2]

Related Issue: When you forsake or boycott your brother, your motive is either to uphold one of Allāh's rights – so you are censuring your brother for violating one of the teachings of the religion – or to uphold your personal honor or interests or

[1] Related by Bukhaaree (6065), Muslim (2559), Ahmad (11663), At-Tirmidhee (1935), Abu Daawood (4910), and Maalik (1683).

[2] Related by Bukhaaree (5025), Muslim (815), Ahmad (4905), At-Tirmidhee (1936), and Ibn Maajah (4209).

anything similar. If you boycott your brother for a personal right — you feel he wronged you, for example — then you may not forsake his company for more than three nights; hence this saying of the Prophet ﷺ applies to you:

«تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الاثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللهِ شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيُقَالُ أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا»

"The Gates of Paradise are opened every Monday and Thursday, and every slave who does not associate any partners with Allāh is forgiven, except for a man between whom and his brother there is enmity. Then it is said [about them], 'Give delay to these two until they become reconciled. Give delay to these two until they become reconciled.'"[1]

At-Tirmidhee related it thus: "Except for two people who have forsaken each other's company (i.e., they neither greet one another nor speak to one another). It is said, 'Reject these two until they become reconciled.'"

But if you boycott your brother because of Allāh's right - for example, you boycott a person who openly sins until he repents - then the limit of three days does not apply; you may continue your boycott as long as there is overweighing benefit in doing so. This occurred during the life of the Prophet ﷺ, when he boycotted the three Muslims that remained behind from one of his battles; he ﷺ established ties with them again only after Allāh ﷻ revealed verses, announcing that He accepted their repentance.

Another Related Issue: Shaikh Al-Islam Ibn Taymiyyah — may Allāh have mercy on him — said, "The scale of this kind of boycott (referring to the kind that is for Allāh's right) depends on the resources, strength, and number of the people who are carrying out the boycott. The entire point of the boycott is to

[1] Related by Muslim (2565), Ahmad (7583), At-Tirmidhee (2023), Abu Daawood (4916), Ibn Maajah (1740), and Maalik (1686).

censure and castigate a person for some sin, in the hope that he will repent; and to deter other people from perpetrating the same sin. If the boycott leads to an overweighing benefit — evil becomes weaker or becomes hidden — then it is legislated. But if neither the person being boycotting nor anyone else changes for the better or changes, but for the worse, or if the person boycotting him is weak, whereby the evil that will result from his boycott will be greater than its good, then boycotting is not legislated. In some cases and for some people, therefore, acting kindly leads to better results than does boycotting and breaking off ties; and in other cases, it is boycotting that produces better results. And that is why the Prophet ﷺ would invite some people through acts of kindness and other people through boycotting and breaking off ties."

Another Related Issue: We pointed out that the *Shariah* limited the duration of a boycott or of a cutting off of ties to three days when the motive is a personal one. When you have a fallout with your brother, you may not avoid greeting him and talking to him for more than three days. The wisdom behind this ruling is that, through social interaction, people often have cause to become angry. When that happens, a Muslim is given permission to cut off ties with his brother for three nights; that period is sufficient to allow the intensity of his anger to abate. Similarly, a woman may mourn (the outward manifestation of mourning means to show sadness by avoiding adornment and perfume) for other than her husband for three days, and no more — for the exact same reason. Death is from the greatest of afflictions, and when a close relative or friend dies, sadness certainly enters one's heart. Hence a person is allowed to vent that sadness (within the limits set by the *Shariah*) for a period that is deemed sufficient — three days.

12) The Prohibition Of Calling People By Nicknames [That They Dislike]

In many ways the tongue can be the instrument of not only sin, but of stirring bitterness, hatred, and division among brothers.

One such way is for a person to call others by disparaging and insulting nicknames, in order to belittle them and mock them. Allāh ﷻ said:

﴿وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ﴾

"Nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e., to call your Muslim brother (a faithful believer) as: "O sinner," or "O wicked person," etc.]" (Qur'an 49:11)

The true Muslim is he from whose tongue and hand other Muslims are safe.

Abu Jubairah Ibn Ad-Dahhaak ؓ said, "This verse was revealed about *Banee* (The Children of) Salamah (a sub-tribe):

﴿وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ﴾

"Nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e., to call your Muslim brother (a faithful believer) as: "O sinner," or "O wicked person," etc.]" (Qur'an 49:11)

Abu Jubairah ؓ said, "When the Messenger of Allāh ﷺ first came to us, every man among us had [at least] two or three names. The Prophet ﷺ began to say, 'O so and so (calling him by one of his names, which the Prophet ﷺ was informed of by others).' They said, 'Refrain [from calling him by that name], O Messenger of Allāh, for he becomes angry [when he is called] by that name.' Then this verse was revealed:

﴿وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ﴾

"Nor insult one another by nicknames."[1]

The practice of calling other people by insulting nicknames is common among the masses today; they need to be educated,

[1] Related by At-Tirmidhee (3268), who said, "This *Hadeeth* is *Hasan Saheeh*"; by Abu Daawood (4962), and in grading his narration, Al-Albaanee said, "*Saheeh*"; by Ahmad (17824); and by Ibn Maajah (3741).

therefore, about the graveness of that sin. A person who wishes to be safe in the Hereafter must make sure that neither his hand nor his tongue is used as an instrument to attack the honor of Muslims. May Allāh ﷻ protect us from the evils of the tongue.

13) It Is Recommended To Make Peace Between Brothers

Misunderstandings and disputes among brothers are inevitable, and when a dispute occurs between two brothers, they might harbor a grudge in their hearts against each other. A person who is guided to goodness in this regard is one whom Allāh ﷻ makes a peacemaker – a mediator who helps reconcile the differences between two disputing parties. Abu Ad-Dardaa ﷺ reported that the Messenger of Allāh ﷺ said,

«أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟»

"Shall I not inform you of what is better in degree than fasting, prayer, and charity?"

The Companions ﷺ said, "Yes." He ﷺ said,

«صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ»

"Reconciling differences between people, for corruption in the relationships of people is Al-Haaliqah (literally, Al-Haaliqah means 'shaver."

The Prophet ﷺ explained this in another narration, saying, 'It doesn't shave hair, but it shaves the religion.' This means that corruption in people's relationships destroys and uproots their practice of the religion)."[1] The principles and precepts of the *Shariah* work to unite the hearts and ranks of Muslims. When the *Shariah* is correctly applied, people will be far away from division and mutual hatred. And that is why a person is allowed to lie when his purpose and intention is to bring peace between two or more people. The Messenger of Allāh ﷺ said,

[1] Related by At-Tirmidhee (2509), who said, "This *Hadeeth* is *Saheeh*"; by Abu Daawood (4919), and in grading his narration, Al-Albaanee said, "*Saheeh*"; and by Ahmad (26962).

«لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيْرًا أَوْ يَقُولُ خَيْرًا»

"He is not a liar who makes peace between people, so that he increases goodness or speaks goodness."[1]

A person is not sinning when he lies in order to make peace between two people; on the contrary, he is rewarded for trying to bring people closer together and to help remove rancor from their hearts. The Prophet ﷺ said,

«كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ. . . الحديث»

"Every joint of a person has Sadaqah (charity) upon it. Every day upon which the sun rises, and in which one rules justly between two people, one is doing an act of Sadaqah (charity)..."

And in another narration, the wording is,

«كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ النَّاسِ صَدَقَةٌ»

"Between people," instead of, "Between two people."[2]

Righteous people and people of knowledge are most worthy of making peace between people; it is a duty that they must not shirk, especially after they learn the great reward of living up to that duty.

14) The Prohibition Of *Al-Mann* (Reminding Others Of One's Generosity)

It is at once a sign of brotherhood and a boost to relationships for people to give gifts to one another. Weak souls give gifts too, but then they remind others of their generosity; and they do so either because they are miserly or because they are self-conceited. Al-Qurtubee said, "For the most part, a person who reminds others of his generosity is either miserly or self-conceited. A miserly

[1] Related by Bukhaaree (2692), Muslim (2605), Ahmad (26727), At-Tirmidhee (1938), and Abu Daawood (4920).

[2] Related by Bukhaaree (2989, 2707), Muslim (1009), and Ahmad (27400).

person inflates the value of the gift he gave, even if that gift is a trifling thing. The self-conceited person, who overestimates his self-worth in all issues, sees himself as the great benefactor of the person to whom he gave a gift." Reminding people of one's favors and generosity is *Haram* (prohibited), and the person who reminds others of his generosity is in grave danger; in fact, Imam Ahmad stated that reminding others of one's generosity is one of the major sins. This sin is clearly prohibited in verses of the Qur'an and sayings of the Prophet ﷺ; for example, Allāh ﷻ said:

﴿ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُواْ مَنًّا وَلَآ أَذًى﴾

"Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury..." (Qur'an 2:262)

And in the *Hadeeth* of Abu Dharr ﷺ, the Prophet ﷺ said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ. قَالَ: فَقَرَأَهَا رَسُولُ اللهِ ﷺ ثَلَاثَ مِرَارٍ.»

"As for three people, Allāh will not speak to them on the Day of Resurrection, nor will He look at them, nor will He purify them; and for them is a painful punishment."

Abu Dharr ﷺ related that the Messenger of Allāh ﷺ repeated that three times, after which Abu Dharr ﷺ said, "They have failed and [truly] lost. Who are they, O Messenger of Allāh?" The Prophet ﷺ said,

«الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ»

"Al-Musbil (a person who allows his garment to hang below the level of his ankles), Al-Mannaan (a person who reminds others of his favors and of his generosity), and a person who promotes his piece of merchandise with a false oath."[1]

[1] Related by Muslim (106), Ahmad (20811), At-Tirmidhee (1211), An-Nassaaee (2563), Abu Daawood (4087), Ibn Maajah (2208), and Ad-Daarimee (2605).

And in another *Hadeeth,* which is related by 'Abdullah Ibn 'Amr ﷺ, the Prophet ﷺ said,

«لَا يَدْخُلُ الْجَنَّةَ مَنَّانٌ، وَلَا عَاقٌّ، وَلَا مُدْمِنُ خَمْرٍ»

"A Mannaan (a person who reminds others of his favors and of his generosity), an 'Aaq (a person who is undutiful to his parents), and a person who is addicted to alcohol – none of these enters Paradise."[1]

15) Keeping A Secret And Not Spreading It

You can be entrusted with many things — for example, with the task of safekeeping wealth, of fulfilling a duty, or of preserving a secret. When a person divulges a secret, he betrays his trust, an action that is from the signs of the hypocrites. Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ، إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

"The signs of the hypocrite are three: when he speaks, he lies; when he promises, he breaks his promise; and when he is trusted, he betrays."[2]

Jaabir Ibn 'Abdullah ﷺ related that the Prophet ﷺ said,

«إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ الْتَفَتَ فَهِيَ أَمَانَةٌ»

"When a man says something and then turns around (to make sure that no one is listening), then it (what he said) is a trust (i.e., a secret that you must keep)."[3]

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[1] Related by Ahmad (6501); An-Nassaaee (5672), and in grading his narration, Al-Albaanee said, "*Saheeh*" (2541); and Ad-Daarimee (2093).

[2] Related by Bukhaaree (33), Muslim (59), Ahmad (8470), At-Tirmidhee (2631), and An-Nassaaee (5021).

[3] Related by At-Tirmidhee (1959), who said, "This *Hadeeth* is *Hasan*"; by Abu Daawood (4868), and in grading his narration, Al-Albaanee said, "*Hasan*" (4075); and by Ahmad, who related it with a slightly different wording.

When you are entrusted with a secret, you may not reveal it to anyone, no matter how close a person is to you. The Prophet ﷺ made it clear that a secret is a trust and that it must be kept safe. Even if a person does not outright say, "This is a secret; don't tell anyone about it," but instead simply turns around to make sure no one is listening, you must treat what he says as a secret.

Thaabit related a *Hadeeth* from Anas ﷺ in which the importance of keeping a secret becomes clear. Anas ﷺ said, "The Messenger of Allāh ﷺ came to me while I was playing with other children. He ﷺ extended greetings of peace to us, and he then sent me on an errand; so I became delayed in returning to my mother. When I arrived [home], she ﷺ said, 'What kept you?' I said, 'The Messenger of Allāh ﷺ sent me on an errand.' She ﷺ said, 'What was his errand?' I said, 'Verily, it is a secret.' She ﷺ said, 'Do not tell the Messenger of Allāh's secret to anyone.'" After relating this *Hadeeth*, Anas ﷺ said to Thaabit, "By Allāh, were I to tell it to anyone, I would have told it to you, O Thaabit." Bukhaaree related it with this wording, "The Prophet ﷺ confided a secret to me, and since that time, I have never told it to anyone. Umm Sulaim asked me to [reveal it to her], but I didn't tell it to her."[1]

16) The Evilness Of Being A Person Of Two Faces

The Prophet ﷺ said,

«تَجِدُ مِنْ شَرِّ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللهِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهٍ، وَهَؤُلَاءِ بِوَجْهٍ»

"You will find that among the most evil of people with Allāh (i.e., among the most evil of people in the judgment of Allāh) on the Day of Resurrection is he who is two-faced: who goes to these (a group of people) with one face, and to these (another group of people) with [another] face."[2]

Al-Qurtubee said, "A two-faced person is regarded as so evil

[1] Related by Muslim (2482), Bukhaaree (6289), and Ahmad (11649).
[2] Related by Bukhaaree (6058), Muslim (2526), Ahmad (7296), At-Tirmidhee (2025), Abu Daawood (4872), and Maalik (1864).

because he is like a hypocrite; he sweetly talks with falsehood and lies, and he sows dissension among people." An-Nawawee said, "A two-faced person is one who goes to each group with what pleases it, giving the appearance that he is from it and opposed to its counterpart (or enemy). His action is pure hypocrisy, lying, deception, and trickery.... But if a person goes to two groups in order to make peace between them, then he is doing something that is praiseworthy." Others have said, "The difference is that a two-faced person praises the group he is with and finds fault with the other group, and he does the same when he is in the company of the other group. On the other hand, the praiseworthy person goes to each of the two groups with words of reconciliation, finding excuses for one group while he is with the other, trying to convey good points of the other group while hiding their faults."[1]

[1] Fathul-Baaree (10/490)

Chapter 21

The Manners Of Interacting With One's Wife

Allāh ﷻ said:

﴿وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ﴾

"And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable" (Qur'an 2:228)

A man asked the Prophet ﷺ, "What right does a woman have over her husband?" He ﷺ said,

«تُطْعِمُهَا إِذَا طَعِمْتَ، وَتَكْسُوهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبِ الْوَجْهَ، وَلَا تُقَبِّحْ، وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ»

"He should feed her when he eats and clothe her when he clothes himself (i.e., purchase clothes for her); he must not strike her face, nor must he curse her or say hurtful words to her; and he should not forsake her except in their home."[1]

The Manners Of Dealing With One's Wife

1) It Is *Sunnah* To Marry, And One Is Encouraged In The *Shariah* To Marry

Since Allāh ﷻ made it the nature of man to desire woman and of woman to desire man, the *Shariah* directs the energy of that desire to a lawful institution - marriage, through which people preserve their lineages and control their whims, so that they do not become like beasts - one climbing any and every member of the opposite gender. The Prophet ﷺ encouraged people to marry

[1] Related by Ahmad (19511); by Abu Daawood (2142), and in grading his narration, Al-Albaanee said, *"Hasan Saheeh"*; and by Ibn Maajah (1850).

and enumerated some of its benefits in this *Hadeeth*:

«يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ»

"O group of youth: whosoever from you is able to afford the dowry (and other marriage expenses), then let him get married, for that is more chaste for his eye (i.e., it will help him to avert his gaze) and more safe for his private part (i.e., a married person is better able to protect his private part from unlawful acts, because he can vent his desires through lawful means). And whosoever is not able, then upon him is fasting, for indeed, that is Wijaa (protection from falling into error) for him."[1]

A narration related by Anas Ibn Maalik ﷺ describes how three people reacted when they learned about the Messenger's worship. They seemed to think little of his worship, for they went to an extreme, forbidding upon themselves matters that Allāh ﷻ made permissible - one of them pledged not to marry. Reproaching them, the Messenger of Allāh ﷺ said,

«أَنْتُمُ الذِّينَ قُلْتُمْ كَذَا وَكَذَا. أَمَا وَاللهِ إِنِّي لأَخْشَاكُمْ للهِ وَأَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ. فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»

"You are the ones who said such and such. By Allāh, I indeed have more Khasyah (greatest level of fear) of Allāh than any of you, and I have more Taqwa (fear of Allāh, piety, righteousness) of Allāh than any of you, yet I fast and break my fast (i.e., some days I don't fast); I pray and I sleep; and I marry women. So whosoever among you turns away from my Sunnah, then he is not from me."[2]

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[1] Related by Bukhaaree from the *Hadeeth* of Ibn Mas'ood (5065), Muslim (1400), Ahmad (3581), At-Tirmidhee (1081), An-Nassaaee (2239), Abu Daawood (2046), Ibn Maajah (1845), and Ad-Daarimee (2165).

[2] Related by Bukhaaree (5063), Muslim (1401), Ahmad (13122), and An-Nassaaee (3217).

In another narration from Anas Ibn Maalik ﷺ, the Messenger of Allāh ﷺ said,

«حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا الطِّيبُ وَالنِّسَاءُ، وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

"Made beloved to me from the world are perfume and women; and the prayer has been made the delight of my eye."[1]

Celibacy is not from the way of the Messengers. Imam Ahmad said, "Celibacy has nothing to do with Islam. Whoever invites you to other than marriage, has invited you to other than Islam." It is compulsory upon a person to marry if he desires to marry, if he is able to marry, and if he fears that he will otherwise succumb to temptation.

2) Good Companionship

The following verse provides the framework for how a man should treat his wife:

﴿وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ﴾

"And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable" (Qur'an 2:228)

Just as men have rights over their wives, women have rights over their husbands. To know the extent of those rights, people should refer to what is known as *Al-Ma'roof*, or the general customs and norms in a given society at a given time. How much a man must spend on his wife, how much clothing he has to provide for her, what kind of accommodations he must provide for her, how often he has to have intimate relations with her - all of these depend on a person's individual situation and, as we said, on the general customs and norms in a given society at a give time - *Al-Ma'roof*. This is the ruling for a marriage contract that is void of conditions. If a marriage contract has conditions stipulated in it

[1] Related by Ahmad (11884) and An-Nassaaee (3939). Al-Albaanee said, *"Hasan Saheeh."* (3680).

by either the husband or wife, those conditions must be followed, as long as *Halal* (lawful) is not made *Haram* (forbidden), and *Haram* is not made *Halal*.

Ibn 'Abbaas ﷺ said, "Verily, I love to adorn myself (i.e., make myself look good) for my wife, just as I love for her to adorn herself for me, because Allāh ﷻ says:

﴿وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ﴾

"And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable" (Qur'an 2:228)

Mu'aawiyah Ibn Haidah ﷺ said, "A man asked the Prophet ﷺ, 'What right does a woman have over her husband?' He ﷺ said,

«تُطْعِمُهَا إِذَا طَعِمْتَ، وَتَكْسُوهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبِ الْوَجْهَ، وَلَا تُقَبِّحْ، وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ»

'He should feed her when he eats and clothe her when he clothes himself (i.e., purchase clothes for her); he must not strike her face, nor must he curse her or say hurtful words to her; and he should not forsake her except in their home.'"[1]

Question: In routine domestic affairs - such as preparing meals, cleaning the house, etc. - does a wife have to serve her husband?

Answer: Shaikh Al-Islam Ibn Taymiyyah said, "Scholars disagree: does a woman have to serve her husband to fix up the mattress, to serve food, drink, and bread, to knead dough, to give food to his servants and livestock, and so on? Some scholars have said, 'She does not have to serve him,' but this view is weak, weak like view in which it is held that a man does not have to have intimate relations (sexual intercourse) with his wife. If he doesn't, then he isn't treating her well... And it is said that - this is the correct view -she must serve him, for a husband is her chief

[1] Related by Ahmad (19511); by Abu Daawood (2142), and in grading his narration, Al-Albaanee said, *"Hasan Saheeh"*; and by Ibn Maajah (1850).

in Allāh's Book...Among the scholars who hold this view are those who say, 'She must serve him a little bit,' while others among them say, 'She must serve him according to *Al-Ma'roof*,' and this latter view is correct. A woman must serve her husband according to *Al-Ma'roof*, which means that the standard of society based on their status applies to them. The help provided by a wife who lives in the desert is not like the help provided by a wife who is a city-dweller, and the help of a strong woman is not like the help of a weak woman (so the matter depends upon *Al-Ma'roof* – upon the situation of the husband and wife, and upon the norms of the society they live in)."

3) Gentleness In Dealing With Women

The Prophet ﷺ ordered men to treat their womenfolk with kindness and gentleness. Women are innately weak, and so they are need of kind and compassionate treatment, and not of the rough behavior that is common among men when they deal with one another. Abu Hurairah ؓ reported that the Messenger of Allāh ﷺ said,

«اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ مَا فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ»

"(Follow my command): Treat women well and with kindness, for woman was created from [the] rib, and the most crooked part of a rib is its upper part. And if you were to go to straighten it, you would break it; and if you were to leave it, it would remain crooked. So treat women well and with kindness."[1]

Part of treating women well is to teach them what they need to know from the affairs of their religion – such as the rulings for purity, menstruation, post-natal bleeding, prayer, *Zakaat*, and so on. If a husband cannot teach her because he doesn't have

[1] Related by Bukhaaree (3331), Muslim (1468), Ahmad (9240), At-Tirmidhee (1188), and Ad-Daarimee (2222).

enough knowledge, he must provide her with the resources to learn elsewhere – at the very least to learn those matters of the religion that she must know. A husband can do that in many ways; for example, he can buy religious books or audiocassettes for her, or he can send her to religious study circles.

Another aspect of treating women well is to make sure they perform their obligatory religious duties — one of them being the wearing of modest clothing and the *Hijaab*. Allāh ﷻ said:

﴿وَأۡمُرۡ أَهۡلَكَ بِٱلصَّلَوٰةِ وَٱصۡطَبِرۡ عَلَيۡهَا﴾

"And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e., the Salat (prayers)]" (Qur'an 20:132)

And Allāh ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ﴾

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones" (Qur'an 66:6)

After Maalik Ibn Al-Huwairith ﷺ and a delegation that came with him had stayed in Madeenah for twenty days, they decided to return to their homes. The Prophet ﷺ said to them,

«ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ. . الحديث»

"Return to your families, stay with them, teach them, and order them [to perform their religious duties]..."[1]

When a women is negligent in performing her religious duties, when she doesn't wear the proper Islamic *Hijaab*, when she refuses to go to her husband when he invites her to his bed, or when she disobeys him in a matter that requires her obedience — her husband must discipline her in such a way as to bring her back to uprightness.

There are stages of disciplining that are outlined in the *Shariah*, and a husband should not skip to an advanced stage until the

[1] Related by Bukhaaree (631), Muslim (674), Ahmad (15171), An-Nassaaee (635), and Ad-Daarimee (1253).

one before it becomes impossible for him. Allāh ﷻ said:

﴿وَٱلَّٰتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِي ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾﴾

"As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great)." (Qur'an 4:34)

The first stage involves admonishing one's wife. In this stage, one should remind his wife of her religious duties and of Allāh's punishment for disobeying Him. In the second stage, he should stay away from the bed they share. And in the third stage, he should hit her lightly - not to hurt her because he is only allowed to hit her lightly, but to show her the seriousness of the matter - but not with that intensity which one shows when he is giving vent to his anger and rage.

Question: If one has a wife that does not pray, should he order her to pray? And if she still refuses, what should he do?

Answer: Yes, not only may he order her to pray, he must order her to pray. Allāh ﷻ said:

﴿وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا﴾

"And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e., the Salat (prayers)]." (Qur'an 20:132)

And Allāh ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ﴾

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones." (Qur'an 66:6)

And the Prophet ﷺ said,

«عَلِّمُوهُمْ وَأَدِّبُوهُمْ»

"Teach them and discipline them."

When one orders his wife to pray, he should do so in an encouraging way, just as he encourages her to do something that he wants her to do for his personal benefit. Then, if a woman persists in refusing to pray, he should divorce her; and according to the correct view in the issue, it is compulsory upon him to divorce her. In general, scholars agree that a person who refuses to pray deserves to be punished until he begins to pray again; and if a person continually refuses to pray — after being punished and warned for a period of time — then he should be killed the death of an apostate. This is one of two scholarly views regarding the issue in question, and Shaikh Al-Islam is among those who hold it. And Allāh ﷻ knows best.

4) Joking And Playing With One's Wife

Some husbands think it unmanly for them to joke and play with their wives; others feel that, by playing with their wives, they will lose the respect they deserve in their homes. Yet the best, most manly, and most respected of husbands - the Prophet ﷺ - would both joke and play with his wives. He ﷺ said,

«كُلُّ مَا يَلْهُو بِهِ الرَّجُلُ الْمُسْلِمُ بَاطِلٌ إِلَّا رَمْيَهُ بِقَوْسِهِ، وَتَأْدِيبَهُ فَرَسَهُ، وَمُلَاعَبَتَهُ أَهْلَهُ فَإِنَّهُنَّ مِنَ الْحَقِّ»

"Everything a man amuses himself with is false, except for what he shoots with his bow, for when he trains his horse, and for when he plays (and jokes) with his wife, for those are all rights (or for those are all from the truth)."[1]

Another example is how the Prophet ﷺ raced with 'Aaisha ﷺ. Speaking about what took place during a journey she made with the Prophet ﷺ, 'Aaisha ﷺ said, "I raced him and I beat him on my two feet. Then, when I carried [more] flesh, I raced him and he beat me. He ﷺ then said,

«هَذِهِ بِتِلْكَ السَّبْقَةِ»

[1] Related by At-Tirmidhee (1637), who said, "This *Hadeeth* is *Hasan Saheeh*."

"This one (defeat) for that defeat (i.e., we are now even)."[1]

And in yet another example of how the Prophet ﷺ would play and joke with his wives, he ﷺ once said to 'Aaisha ؓ,

«إِنِّي لَأَعْلَمُ إِذَا كُنْتِ عَنِّي رَاضِيَةً، وَإِذَا كُنْتِ عَلَيَّ غَضْبَىٰ»

"Verily, I know when you are pleased with me, and when you are angry with me."

She ؓ said, "How do you know that?" He ﷺ said,

«أَمَّا إِذَا كُنْتِ عَنِّي رَاضِيَةً فَإِنَّكِ تَقُولِينَ لَا وَرَبِّ مُحَمَّدٍ. وَإِذَا كُنْتِ عَلَيَّ غَضْبَىٰ قُلْتِ: لَا وَرَبِّ إِبْرَاهِيمَ»

"When you are pleased with me, you say, 'No, and by the Lord of Muhammad.' And when you are angry with me, you say, 'No, and by the Lord of Ibraaheem.'"

She ؓ said, "Yes, by Allāh, O Messenger of Allāh, I do not forsake other than your name."[2]

5) Being Patient With One's Wife And Overlooking Her Faults

By her very nature, a woman is jealous, and her jealousy often leads her to doing things that are displeasing to her husband. To compound matters, women naturally have crooked - or better put, spiteful - tongues. Knowing these things about women, a husband should be patient with his wife and overlook her faults. We have hitherto related this saying of the Prophet ﷺ: "(Follow my command):

«اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ مَا فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ»

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[1] Related by Ahmad (23598); by Abu Daawood (2578) - the above-mentioned wording is from his narration of the *Hadeeth*, and in grading it, Al-Albaanee said, "*Saheeh*"; and by Ibn Maajah (1979).

[2] Related by Bukhaaree (5228), Muslim (2439), and Ahmad (23492).

"Treat women well and with kindness, for woman was created from [the] rib, and the most crooked part of a rib is its upper part. And if you were to go to straighten it, you would break it; and if you were to leave it, it would remain crooked. So treat women well and with kindness."[1]

This also literally means that women were created from [the] rib, for it refers to the creation of Hawwah (the wife of Adam ﷺ) and how she was created from the rib of Adam ﷺ. "The most crooked part of a rib is its upper part," means that the most crooked part of a woman is physically located at the upper part of her body: her tongue. In the *Hadeeth,* the Prophet ﷺ very vividly described the nature of women, informing men that, because women are difficult to discipline and make upright, a husband should be patient with his wife. "And if you were to go to straighten it," means, if you were to persist in trying to make her upright in her manners, she would not become upright but would instead break, and her breaking means divorce. Muslim's narration of the above-mentioned *Hadeeth* is worded thus:

«إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، لَنْ تَسْتَقِيمَ لَكَ عَلَى طَرِيقَةٍ، فَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَبِهَا عِوَجٌ، وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا، وَكَسْرُهَا طَلَاقُهَا»

"Verily, woman is created from [the] rib; she will not become upright for you, regardless of the way [you follow in trying to make her upright]. If you take pleasure with her, you take pleasure with her, though she has some crookedness about her. But if you go to straighten her, you will break her; and breaking her means divorcing her."[2]

The following *Hadeeth* illustrates the Prophet's patience in dealing with his wives. Anas ﷺ said, "The Prophet ﷺ was with one of his wives when one of the Mothers of the Believers

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[1] Related by Bukhaaree (3331), Muslim (1468), Ahmad (9240), At-Tirmidhee (1188), and Ad-Daarimee (2222).

[2] Muslim (1468)

(i.e., another of his wives) sent a large dish with food on it. The wife that was with the Prophet ﷺ in her home struck the hand of the servant (who brought the dish), and the dish fell and broke apart. The Prophet ﷺ gathered the broken pieces of the dish, after which he gathered the food that was in the dish and put it back onto its broken parts. And he ﷺ said,

«غَارَتْ أُمُّكُمْ»

"Your mother (referring to the wife who broke the dish) became jealous."

He ﷺ then kept the slave back until a dish was brought from the house of the wife he was with, and he gave that dish to the wife whose dish was broken; and he kept the broken dish in the house of the wife that broke it."[1]

6) It Is From The Obligatory Duties Of A Husband To Have Sexual Relations (i.e., Intercourse) With His Wife

One of the rights a wife has over her husband is for him to have sexual relations with her as often as she needs. He should not leave her for long periods of time without having sex with her, for that very often leads women to sexual deviancy. When it comes to sex, some husbands are derelict in another sense as well; during sex, they do not care about whether their wives are enjoying the sex with them or not; this can have even graver consequences than not having sex with one's wife for a long time.

Shaikh Al-Islam Ibn Taymiyyah said, "A man must have sex with his wife according to what is normal, sufficient, and satisfying. In fact, it is from the greatest of rights that a woman has over her husband - greater even than him providing her with food. It has been said that a man must have sex with his wife at least once every four months. It has also been said that he must have sex with her according to her needs and his ability, just like

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[1] Related by Bukhaaree (5225), Ahmad (11616), At-Tirmidhee (1359), An-Nassaaee (3955), Abu Daawood (3567), Ibn Maajah (2334), and Ad-Daarimee (2598).

he must feed her according to her needs and his ability. Of these two views, the latter is correct."

Some Of The Etiquettes Of Sexual Intercourse

a) Before engaging in sexual intercourse, you should mention Allāh's Name. Ibn 'Abbaas ﷺ and others related that the Messenger of Allāh ﷺ said,

«لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا»

"When one of you wants to go to his wife (to engage in sexual intercourse) and says, 'In the name of Allāh, O Allāh, keep the devil away from us and keep the devil away from what You have blessed us with,' then, if a child is decreed between them, Shaitaan will never harm him (that child)."[1] *"Shaitaan will never harm him," means Shaitaan will not be able to harm him in his body or his religion; this does not mean, however, that the child will be altogether protected from the Shaitaan's whispers.*[2]

Related Issue: You should say the above-mentioned supplication before and not during sexual intercourse. This ruling is taken from the Prophet's saying, "When one of you wants to go to his wife." This narration, which is related by Ibn 'Abbaas ﷺ, explains the meaning of other narrations which apparently indicate that you should say the invocation during sex; this is one of those narrations: "If, when one of you came to your family and said, 'In the name of Allāh, O Allāh..."[3]

b) It is recommended to cover your private areas (the private areas of a man include, according to most scholars, all that is

[1] Related by Bukhaaree (6388), Muslim (1434), Ahmad (1870), At-Tirmidhee (1092), Abu Daawood (2161), Ibn Maajah (1919), and Ad-Daarimee (2212).
[2] Al-Haafidh Ibn Hajr mentioned this point in Al-Fath (11/195).
[3] Related by Bukhaaree (141).

between the knee and the naval) when you engage in sexual intercourse. This recommended course of action is based on a *Hadeeth* related by Bahz Ibn Hakeem from his father, who related it from his father ﷺ. Bahz's grandfather ﷺ said, "I said, 'O Messenger of Allāh, the private areas of our body - what of them may we come [forth] with and what of them should we leave?' The Prophet ﷺ said,

«احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ»

"Preserve the private areas of your body (i.e., don't let anyone see them) except from your wife or what your right hand owns (i.e., any slaves you own)."

I said, 'O Messenger of Allāh, if people are mixed together [all the time (i.e., if people are together all the time and it is difficult to keep some private body parts - such as one's upper legs - hidden all the time)]?' He ﷺ said,

«إِنِ اسْتَطَعْتَ أَنْ لَا يُرِيَنَّهَا أَحَدٌ فَلَا يُرِيَنَّهَا»

"If you are able to make sure that no one sees them (the private areas of your body), then make sure that no one sees them."

I said, 'O Messenger of Allāh, what about when one of us is alone (i.e., in that case, may we keep some of our private areas exposed)?' He ﷺ said,

«اللهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ»

"Allāh is more deserving of [people being] shy of Him than people [are deserving of others being shy of them].'"[1]

The final sentence of this *Hadeeth* suggests that it is better for two people who are engaging in sexual intercourse to cover themselves with a blanket or something similar. And Allāh ﷻ knows best.

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[1] Related by Ahmad (19530); At-Tirmidhee (2794), who said, "This *Hadeeth* is *Hasan*"; Abu Daawood (4017), and in grading his narration, Al-Albaanee said, "*Hasan*"; and Ibn Maajah (1920).

c) If you already had sex with your wife, and you want to go back to her a second time, though you have not yet taken a shower, then it is recommended for you to first perform *Wudoo* (ablution). Abu Sa'eed Al-Khudree ﷺ related that the Messenger of Allāh ﷺ said,

«إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ»

"When one of you comes to his wife (for sex) and then wants to return (for a second time), then let him [first] perform ablution (Wudoo)."[1]

Related Issue: Some scholars have prohibited the practice known as *Al'Azl,* to ejaculate outside of a woman's body, so that she does not become pregnant. Yet according to the schools of the four Imams, this practice is permissible if the woman gives her consent. And Allāh ﷻ knows best.

7) The Prohibition Of Revealing The Details Of One's Intimate, Conjugal Relations

It is deemed normal among some ignorant people for a man to divulge to his friends the secrets of his and his wife's intimate bedroom relations. People who are afflicted with the disease of compounded ignorance – those who not only do wrong but think that they are doing right - say, "We are speaking not about illegal sex, but about lawful sex between a husband and his wife." It should be said to them: True, to enjoy sexual relations with one's wife is lawful in the *Shariah,* but to then speak about and describe those relations is forbidden in the *Shariah.* Furthermore, a person of sound mind and taste would feel disgusted at the notion of describing his sexual feats with his wife to any third party.

Abu Sa'eed Al-Khudree ﷺ related that the Messenger of Allāh ﷺ said,

[1] Related by Muslim (308), Ahmad (10777), At-Tirmidhee (141), An-Nassaaee (262), Abu Daawood (220), and Ibn Maajah (587).

«إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ: الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ، وتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا»

"Verily, among the most evil of people with Allāh (i.e., in Allāh's judgment) in ranking on the Day of Resurrection is a man who goes to his wife (i.e., has sexual relations with his wife), and whose wife goes to him, and then he spreads her secret (i.e., spreads the details of their relations)."[1]

Explaining this *Hadeeth,* An-Nawawee said, "Based on this *Hadeeth,* it is forbidden for a man to spread the details of his sexual relations with his wife, regardless of whether he relates what she said, did, or anything else. But to simply mention that he had sexual intercourse with her, without going into details, has a slightly different ruling. If there is no benefit or need in a man mentioning that he had sex with his wife, then it is *Makrooh* (disliked) for him to mention it, and mentioning it is contrary to the concepts of modesty, decency, and true manhood. The Prophet ﷺ said,

«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ»

'Whosoever believes in Allāh and the Last Day, then let him speak well or otherwise remain silent.'

But if there is a need or benefit - for example, in court, he answers the accusation of his wife that he is not able to have sex - then there is nothing disliked about him mentioning it. For example, when he explained a religious ruling, the Prophet ﷺ said,

«إِنِّي لَأَفْعَلُهُ أَنَا وَهَذِهِ»

"Verily, that is what I as well as her (referring to his ﷺ wife ؓ) do.'

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[1] Related by Muslim (1437), and the above-mentioned wording is from his narration of the *Hadeeth;* by Ahmad (11258); and by Abu Daawood (4870).

In another instance, the Prophet ﷺ asked Abu Talhah ﷺ,

«أَعَرَّسْتُمُ اللَّيْلَةَ؟»

'Did you 'Arastum (in Arabic, a softened way of saying, 'did you engage in sexual intercourse?') last night?'

And he ﷺ said to Jaabir ﷺ,

«الْكَيْسَ الْكَيْسَ»

"Al-Kais Al-Kais (an expression, in which one encourages another to have sexual relations with his wife in order to have a child).'"

And Allāh ﷻ knows best.

Related Issue: Just as it is prohibited for a man to discuss his intimate, conjugal relations with a third party, so too is it prohibited for a woman to discuss her intimate, conjugal relations with a third party. Even though the Prophet ﷺ was addressing men in the above-mentioned *Hadeeth*, the implications of what he ﷺ said apply to both men and women.

8) A Man Must Do Justice Between His Wives

The Prophet ﷺ ordered men to do justice between their wives:

«مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ»

"Whoever has two women (two wives) and inclines to one of them, he will come on the Day of Resurrection, and one of his sides will be slanting."

Ahmad related the *Hadeeth* thus: "...and one of his sides will be falling."[1] But in the following verse, Allāh ﷻ made it clear that a man is not capable of doing perfect justice between his wives:

﴿وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا۟ كُلَّ

[1] Related by Abu Daawood (2133); the above-mentioned wording is his, and in grading his narration, Al-Albaanee said, "*Saheeh.*" These compilers related it as well; Ahmad (8363), At-Tirmidhee (1141), An-Nassaaee (3942), Ibn Maajah (1969), and Ad-Daarimee (2206).

ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ﴾

"You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e., neither divorced nor married)..." (Qur'an 4:129)

How can we find harmony between the *Hadeeth* and verse when they appear to be in contradiction with one another? In reality, there is no contradiction between them. From the verse, we learn that a man cannot do perfect justice; he does not have the ability to love his wives equally, for that is a matter of the heart, which a person has no control over. The same goes for sexual intercourse and the desire to have sexual intercourse: a man does not have to be equal in these regards. What he does have to be fair about is how he outwardly treats them and in how he distributes things to them, which we will clarify shortly. And even if a husband does not engage in sexual intercourse an equal amount of times among his wives, he at least has to make sure that each of his wives gets enough to satisfy her needs.

From the *Hadeeth,* we learn that a husband has to be fair in distribution - in how many nights he spends with each wife, in spending, and providing with clothes, and anything similar in which justice can be done. It becomes clear, then, that there really is no contradiction between the verse and the *Hadeeth.*

A husband must fear Allāh ﷻ and do justice between his wives. If he wrongs one of them or acts unfairly, he is sinning and will be deserving of punishment. But if he is just between his wives, he will be rewarded well. The Messenger of Allāh ﷺ said,

«إِنَّ الْمُقْسِطِينَ عِنْدَ اللهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا»

"Verily, the just ones will be with Allāh upon platforms of light, to the right of the Most-Merciful 'Azza Wa-Jall (to Whom belongs might and majesty) - and both of His hands are [His]

right; they are those who are just in their judgment, with their families (wives), and in matters they are entrusted with."[1]

[1] Related by Muslim (1827), Ahmad (6449), and An-Nassaaee (5379).

Chapter 22

The Manners Of Supplication

Allāh ﷻ said:

﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

"And your Lord said: "Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!" (Qur'an 40:60)

And Allāh ﷻ said:

﴿أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil." (Qur'an 27:62)

And Allāh ﷻ said:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾﴾

"Invoke your Lord with humility and in secret. He likes not the aggressors." (Qur'an 7:55)

And the Prophet ﷺ said,

«لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ»

"Nothing drives back Al-Qadaa (a Decree) except for supplication, and nothing increases a [person's] lifespan except for Al-

Birr (dutifulness to one's parents)."[1]

The Manners Of Supplication

1) Supplication Is Worship

Allāh ﷻ said:

﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

"And your Lord said: "Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!" (Qur'an 40:60)

This verse clearly proves that supplication (*Du'aa*) may be directed to none but Allāh ﷻ, and in explaining this verse, the Prophet ﷺ made it clear that supplication is in fact worship of Allāh ﷻ. In a *Hadeeth* related by An-No'maan Ibn Basheer ﷺ, the Prophet ﷺ said,

«الدُّعَاءُ هُوَ الْعِبَادَةُ»

"Ad-Du'aa (Supplication) is worship."

He ﷺ then recited,

﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

"And your Lord said: "Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation).,"

until Allāh's saying,

﴿دَاخِرِينَ﴾

[1] Related by At-Tirmidhee (2139), who said, "This *Hadeeth* is *Hasan Ghareeb*."

"...in humiliation!".[1]

It becomes clear, then, that anyone who does not supplicate to Allāh ﷻ or who supplicates to other than Him in matters that only He is capable of, then that person has — according to the above-mentioned verse — scorned His worship.

2) The Superiority Of Supplication

Ultimate safety and success hinge upon one's realization of *At-Tawheed* - Islamic Monotheism, and one of the ways of realizing *At-Tawheed* in one's life is to supplicate to Allāh ﷻ only. This is because, as we said, supplication is worship, and worship is for Allāh ﷻ alone.

There are many virtues and benefits of supplication; we will mention only a few of them here. First, when you supplicate to Allāh ﷻ, you will taste the spiritual sweetness of invoking Allāh and of humbling yourself before Him. Breaking down before Allāh ﷻ and invoking Him for one's needs - accompanying these is a spiritual delight that cannot be described. Ibn Al-Qayyim said, "A knowledgeable person said: When I need something from Allāh ﷻ and then ask Him for it, He ﷻ opens [such delights] of invoking Him, of becoming acquainted with Him (through His Beautiful Names and Attributes), of humbling myself before Him, and of praising Ḥim, that I want the fulfillment of my need to be delayed, so that I can remain upon that [spiritually pleasing] state."

Second, supplication drives back Divine Preordainment, for in an authentic *Hadeeth*, the Prophet ﷺ said,

«لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ»

"Nothing drives back Al-Qadaa (a Decree) except for supplication, and nothing increases a [person's] lifespan except for Al-Birr (dutifulness to one's parents)."[2]

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[1] Related by At-Tirmidhee (2669), who said, "This *Hadeeth* is *Hasan Saheeh*"; and by Ibn Maajah (3828).

[2] Related by At-Tirmidhee (2139), who said, "This *Hadeeth* is *Hasan Ghareeb*). And Al-Albaanee related it in his As-Silsilatus-Saheehah (154).

How does this mean that supplication drives back Divine Preordainment? Through contemplation of the matter, one will find that the answer is in Divine Preordainment itself. When a person becomes sick, he might supplicate to his Lord, and then become cured because of his supplication. It was Allāh ﷻ Who decreed that he was to become sick, and then it was Allāh ﷻ Who guided him and decreed for him to invoke Him for the removal of his sickness; and then Allāh ﷻ cured him. So in the beginning and end, it is Allāh's Divine Preordainment that is at work, and only in appearance does supplication drive back Divine Preordainment.[1]

3) Dutifulness To Parents Is One Of The Ways That Lead To One's Supplications Being Answered

One of the greatest of good deeds is dutifulness to one's parents, a fact that is mentioned over and over again throughout the Qur'an and Sunnah. A person who is dutiful to his parents or to one of them will always be guided to goodness; Allāh ﷻ will put love for him into the hearts of people; and he becomes more likely to have his supplications answered. 'Umar Ibn Al-Khattaab ؓ related that he heard the Messenger of Allāh ﷺ say,

«يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مِنْ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ مِنْ قَرْنٍ كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ لَهُ وَلَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ...»

"Uwais Ibn 'Aamir, from the Amdaad (group of fighters who help Muslims in battle) of the people of Yemen, first from Muraad, then from Qarn – is going to come to you. He was afflicted by leprosy, but then became cured, except for a part [of his body] that is equal to a Dirham [in size (a Dirham is a kind of coin)]. He has a mother to whom he is dutiful. If he swears by Allāh (that something should happen, or when making a supplication), Allāh ﷻ will make his oath become fulfilled (i.e.,

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[1] Shaikh Muhammad Ibn As-Saaleh Al-'Uthaimeen gave this explanation, which is recorded in his *Fatawa* compilation (1/56).

> *He ﷻ will answer his supplication; such is Uwais's status with Allāh ﷻ). So if you are able to have him ask for forgiveness for you, then do so..."*[1]

Ibn 'Umar ﷺ related a *Hadeeth* in which an account is given of the three people that were stuck in a cave when a large rock blocked their way. Each one of them mentioned a good deed he did for Allāh ﷻ, after which a small opening was made; when the last of them mentioned his deed, enough space was made for all of them to leave. One of them said, "O Allāh, I indeed had two very old parents, and I have young children. I would take care of them. When I would go to them and milk (an animal), I would begin with my parents, giving them to drink, before [giving drink to] my children. I was [once] made to stay far because of trees (because of work), and so I didn't return until the night, and I found that they both had already fallen asleep. I milked [the animal], as I customarily did, and I brought the milk. I stood over their heads and disliked to wake them up from their sleep, but I also did not want to begin with the children before them, and the children were...[gathered] at my feet. We all remained upon that state until the break of dawn. [O Allāh,] if You know that I did that, seeking Your Face, then make for us an opening, through which we can see the sky." The Prophet ﷺ then said, "So Allāh made an opening for them, until through it, they were able to see the sky..."[2]

4) It Is Recommended To Perform Good Deeds Prior To Supplicating

Prior to supplicating, you should perform deeds that bring you closer to Allāh ﷻ and that bring about His love for you - deeds such as prayer, *Zakaat*, charity, and fasting. Allāh's love for one of His slaves means His being pleased with him, His help, His

[1] Related by Muslim (2542) and Ahmad (268). The above-mentioned wording of the *Hadeeth* is from Muslim's narration of the *Hadeeth*.

[2] Related by Bukhaaree (5974), Muslim (2743), Ahmad (5937), and Abu Daawood (3387). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth*.

support, and His answering that slave's supplications. Allāh's anger for one of His slaves means His wrath upon that slave, His forsaking of that slave, and His rejection of that slave's supplications. Therefore, if you pray and then supplicate; fast and then supplicate; treat your relatives with kindness and then supplicate - you are more likely to have your supplication accepted and answered. And Allāh ﷻ knows best.

5) Performing Voluntary Acts Of Worship After Obligatory Ones Is One Of The Causes That Lead To A Person's Supplications Being Answered

When you perform voluntary acts of worship - such as voluntary charity, fasting, and prayer - over and above the obligatory acts of worship you perform, you pave the way to having your supplications answered. Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَايَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لَأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَاءَتَهُ»

"Verily, Allāh ﷻ said: Whoever shows enmity to a Walee (close, obedient slave, who worships Allāh alone without associating partners with Him in worship, performs good deeds, and avoids sins) of mine, then I declare war upon him. No slave seeks closeness to Me with anything that is more beloved to Me than that which I have made obligatory upon him. And My slave continues to seek closeness to Me through voluntary acts [of worship] until I love him. And when I love him, I become his hearing that he hears with, his sight that he sees with, his hand that he strikes with, and his leg that he walks with. If he asks Me, I give him; if he seeks refuge with Me, I give him refuge. And I

have never hesitated about something I do the way I hesitate to take the soul of a believer; he dislikes death, and I dislike his being distressed (or harmed)."[1]

6) It Is Recommended To Face The *Qiblah* When Supplicating

The Ka'bah is the most honorable place to turn towards on the entire earth. Worshippers face its direction when they pray; some of them also turn towards it when they supplicate, a practice that is taken from the *Sunnah* of the Messenger of Allāh ﷺ, for on some occasions, he ﷺ supplicated, facing the Ka'bah. Here are two examples: Ibn Mas'ood ﷺ said, "The Prophet ﷺ faced the Ka'bah and supplicated against a group of people from the Quraish: Shaibah Ibn Rabee'ah, 'Utbah Ibn Rabee'ah, Al-Waleed Ibn 'Utbah, and Abu Jahl Ibn Hishaam. I make Allāh bear witness that I saw them struck down; the sun had changed them (perhaps meaning that their bodies already began to decompose), and it was a hot day."[2]

And in the second example, the Prophet ﷺ faced the Ka'bah when he ﷺ supplicated on the day of Badr. 'Umar Ibn Al-Khattaab ﷺ said, "When the day of Badr came to pass, the Messenger of Allāh ﷺ looked at the disbelievers, who were 1000 in number, while his companions were 319 men. The Prophet of Allāh ﷺ then faced the *Qiblah* (towards the Ka'bah), extended his hands, and then began to call out to his Lord: O Allāh, carry out for me that which You promised me..."[3]

7) It Is Recommended To Raise Your Hands While You Are Supplicating

The above-mentioned *Hadeeth* of 'Umar Ibn Al-Khattaab ﷺ indicates that it is recommended for a Muslim to raise his hands while he is supplicating; particularly, this part of the *Hadeeth*:

[1] Related by Bukhaaree (6502).

[2] Related by Bukhaaree (3960), Muslim (1794), An-Nassaaee (307), and Ahmad (3714). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth*.

[3] Related by Muslim (1763), Ahmad (208), and At-Tirmidhee (3081).

"He ﷺ then extended his hands." The same is related from Ibn 'Umar ﷺ. During *Hajj,* after pelting the smaller and middle *Jamaraat,* Ibn 'Umar ﷺ would face the *Qiblah,* raise his hands, and supplicate. He ﷺ would then pelt the *Dhaat Al-'Aqabah Jamarah,* after which he wouldn't stand to supplicate, but would instead leave. Describing this practice of his, Ibn 'Umar ﷺ said, "This is what I saw the Messenger of Allāh ﷺ do."[1]

Question: What has hitherto been mentioned doesn't seem to correspond with what Anas ﷺ related; he said that the Messenger of Allāh ﷺ would not raise his hands for any of his supplications except for *Al-Istisqaa* (the rain prayer), for he would raise his hands [then], to the degree that the whiteness of his armpits could be seen.[2] How, then, can we find harmony between Anas's sayings and the fact that the Prophet ﷺ raised his hands to supplicate on various occasions?

Answer: Ibn Hajr said: "Anas's saying, 'Except for *Al-Istisqaa*' apparently negates the practice of raising hands for all supplications other than the *Al-Istisqaa.* Yet this is contrary to established *Ahadeeth,* in which the Prophet ﷺ raised his hands for other than *Al-Istisqaa*...Some [scholars] maintain that it is better to apply those *Ahadeeth,* and to understand from Anas's narration that he wasn't denying that the Prophet ﷺ raised his hands for other than *Al-Istisqaa,* but that he himself never saw the Prophet ﷺ raise his hands on other occasions. This does not mean that others didn't see him raise his hands on other occasions. To find harmony between the conflicting narrations, others interpret Anas's narration in a different way; they say that Anas ﷺ was explaining that the Prophet ﷺ raised his hands in a certain way for *Al-Istisqaa* only; on other occasions, then, he might have raised his hands, but not in that same manner."

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[1] Related by Bukhaaree (1751), Ahmad (6368), An-Nassaaee (3083), and Ad-Daarimee (1903). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth.*

[2] Related by Bukhaaree (3565), Muslim (895), Ahmad (12456), An-Nassaaee (1513), Abu Daawood (1170), Ibn Maajah (1180), and Ad-Daarimee (1535).

8) It Is Recommended To Supplicate To Allāh In Secret

Allāh ﷻ said:

﴿ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

"Invoke your Lord with humility and in secret."

Allāh ﷻ exhorted His slaves to invoke Him in secret and without raising their voices. To supplicate in secret is at once good manners and a sign of sincerity, both of which make it more likely for a person's supplications to be answered. Ibn Taymiyyah said, "Muslims (referring to the early generations of Muslims) would ardently supplicate, yet their voices would not be heard by those around them; they would whisper, keeping their supplications between them and their Lord ﷻ. Allāh ﷻ said:

﴿ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

"Invoke your Lord with humility and in secret."

And Allāh ﷻ mentioned a righteous slave of His, with whose actions He ﷻ was pleased:

﴿إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ﴿٣﴾﴾

"When he called out his Lord (Allāh) – a call in secret" (Qur'an 19:3)."

Related Note: There are many reasons why a Muslim should invoke Allāh ﷻ in secret; Shaikh Al-Islam mentioned a number of them, and we will relate some of them here:

1) Supplicating in secret involves a higher level of *Eemaan* (faith). When one supplicates in secret, he knows that Allāh ﷻ hears a quiet, secret supplication.

2) Supplicating in secret involves a higher level of manners and veneration. No one raises his voice in the presence of a king, and if one were to raise his voice, the king would despise him. I mention this example not to draw a parallel - which is not possible, for Allāh is the greatest and to Him belongs the

highest example – but simply to make the matter clear. Since Allāh ﷻ hears a supplication made in secret, it is not appropriate manners for one to supplicate with other than a low voice.

3) Supplicating in secret is more conducive to sincerity and to invoking Allāh ﷻ with a heart that is alive and awake.

4) When one supplicates quietly and in secret, he is more likely to feel concentrated, with his heart fully preoccupied in thoughts of supplication and humility. On the other hand, when one raises his voice, his heart is likely to become distracted.

5) When a person speaks quietly, he shows that he feels a sense of closeness to the one he is communicating with, as opposed to a person calling out in a loud voice to someone who is at a distance. This is why Allāh ﷻ praised His slave Zakariyyah عليه السلام, with His saying:

﴿إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ﴿٣﴾﴾

"When he called out his Lord (Allāh) – a call in secret" (Qur'an 19:3)

6) A person who supplicates quietly and in secret is likely to supplicate for a longer period of time than a person who supplicates out loud; the latter might get bored of talking out loud, he might feel dryness in his mouth and stop, or his tongue might get tired quickly, and so he will stop.

7) Sometimes, it is necessary to keep certain blessings hidden, because for every blessing there is a jealous person, whose jealousy corresponds in degree to the greatness of the blessing. And one of the greatest of blessings is being guided to supplicate to Allāh ﷻ; hence it is better to invoke Allāh ﷻ in secret.

9) To Supplicate With An Alert And Attentive Heart Leads To A Person's Supplications Being Answered

When one invokes Allāh ﷻ with a heart that is awake and alert, he is more likely to have his supplications answered. This means that one should read invocations with, among other things, a sense of fear, hope, and humility. Allāh ﷻ said:

﴿ٱدۡعُوا۟ رَبَّكُمۡ تَضَرُّعࣰا وَخُفۡيَةً﴾

"Invoke your Lord with humility and in secret."

And Allāh ﷻ said:

﴿وَٱدۡعُوهُ خَوۡفࣰا وَطَمَعًا﴾

"And invoke Him with fear and hope" (Qur'an 7:56)

And the Prophet ﷺ said,

«ادْعُوا اللهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللهَ لَا يَسْتَجِيبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ لَاهٍ»

"When you invoke Allāh, you should believe with certainty that your supplication will be answered. And know that Allāh does not answer a supplication from a heart that is inattentive and heedless."[1]

10) It Is Recommended To Invoke Allāh ﷻ Persistently And Repeatedly

Again, one should take the necessary steps to improve the likelihood of his supplications being answered. One such step is to invoke Allāh ﷻ with persistence, repeatedly making the same supplication over and over again, showing one's humility and complete dependence upon his Lord. It is said that whoever knocks a door often enough will sooner or later be let inside.

'Umar Ibn Al-Khattaab ﷺ said, "When the day of Badr came to pass, the Messenger of Allāh ﷺ looked at the disbelievers, who

[1] Related by At-Tirmidhee (3479), and Al-Albaanee mentioned it in As-Silsilatus-Saheehah (594).

were 1000 in number, while his companions were 319 men. The Prophet of Allāh ﷺ then faced the *Qiblah,* extended his hands, and then began to call out to his Lord: 'O Allāh, carry out for me that which You promised me. O Allāh, bring to pass that which You promised me. O Allāh, if You destroy this group from the people of Islam, You will not be worshipped on earth.' He ﷺ continued to call out to his Lord, facing the *Qiblah,* and with his hands extended, until his robe fell down from his shoulders. Then Abu Bakr ﷺ went to him, took his robe, and flung it back onto his shoulders. Abu Bakr ﷺ then hugged him from behind and said, 'O Prophet of Allāh, sufficient for you is your supplicating and calling out to your Lord, for He will complete for you that which He promised you. Then Allāh *'Azza Wa-Jall* (Mighty and Majestic is He!) revealed: {(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."}. So Allāh helped him with the angels..."[1]

Abu Hurairah ﷺ related that At-Tufail Ibn 'Amr Ad-Dausee ﷺ went to the Messenger of Allāh ﷺ and said, "Verily, the Daus (tribe) has disobeyed and refused (to accept Islam), so invoke Allāh against them." The Messenger of Allāh ﷺ then faced the *Qiblah* and raised his hands; meanwhile the people were saying, "The people (referring to the Daus tribe) are surely destroyed." But the Messenger of Allāh ﷺ made this supplication:

«اللَّهُمَّ اهْدِ دَوْسًا، وَأْتِ بِهِمْ، اللَّهُمَّ اهْدِ دَوْسًا، وَأْتِ بِهِمْ»

"O Allāh, guide the [people of the] Daus [tribe] and bring them. O Allāh, guide Daus and bring them (to the Messenger of Allāh ﷺ and to Islam)."[2]

[1] Related by Muslim (1763), Ahmad (208), and At-Tirmidhee (3081).

[2] Related by Bukhaaree (2937), Muslim (2524), and Ahmad (7273). And the above-mentioned wording is from Ahmad's narration of the *Hadeeth.*

11) To Ask With Determination And Resolve

When one invokes Allāh ﷻ, he should show a sense of determination and resolve, which means that he should not make the answer of his supplication hinge upon Allāh's will, by saying, "O Allāh, grant me such and such if you will." Instead one should show resolve, being sure that Allāh ﷻ will answer his supplication. By being determined and sure in one's supplications, one shows that he places his trust with Allāh ﷻ, that he is invoking the All-Seeing and the All-Hearing, that His Lord is upon all things able, and that nothing in the heavens and earth can weaken, thwart, or defeat Allāh ﷻ.

Anas رضي الله عنه related that the Messenger of Allāh ﷺ said,

«إِذَا دَعَوْتُمُ اللهَ فَاعْزِمُوا فِي الدُّعَاءِ، وَلَا يَقُولَنَّ أَحَدُكُمْ: إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللهَ لَا مُسْتَكْرِهَ لَهُ»

"When you invoke Allāh, then be determined in your supplication. And do not let one of you say, 'If You will, then give me,' for indeed, none can coerce Allāh."

Muslim related the *Hadeeth* with this wording:

«... وَلَكِنْ لِيَعْزِمِ الْمَسْأَلَةَ وَلْيُعَظِّمِ الرَّغْبَةَ فَإِنَّ اللهَ لَا يَتَعَاظَمُهُ شَيْءٌ أَعْطَاهُ»

"...But let him be determined in asking and let him ask for something great (such as Paradise), for nothing that Allāh ﷻ gives is much or great for Him."[1]

"Then be determined in your supplication" can mean, "Be resolved and do not hesitate"; some scholars say that it means, "Be resolved and do not be weak in asking"; and yet others say that it means, "Think well of Allāh, being sure that He will answer your supplications." By saying, "O Allāh, give me such and such if you will," one seems to say that he doesn't really need either Allāh to help him or the thing he is asking for.

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[1] Related by Bukhaaree (7464), Muslim (2678, and the second narration: 2679), and Ahmad (11569).

12) It Is Recommended To Preface One's Supplications With Praises For Allāh ﷻ And Then The Sending Of prayers Upon His Messenger ﷺ

Scholars unanimously agree that it is recommended to first praise and extol Allāh ﷻ and send prayers upon the Messenger of Allāh ﷺ before and after one supplicates. Fudaalah Ibn 'Abeed ﷺ said, "The Messenger of Allāh ﷺ heard a man supplicate in his prayer, without glorifying Allāh and without sending prayers upon the Prophet ﷺ. The Messenger of Allāh ﷺ then said [to him],

«عَجِلْتَ أَيُّهَا الْمُصَلِّي»

'You have rushed [your supplication], O worshipper.'...

And the Prophet ﷺ heard a man pray; the man glorified Allāh, praised Him, and sent prayers upon the Prophet ﷺ. The Messenger of Allāh ﷺ said [to him],

«ادْعُ تُجَبْ وَسَلْ تُعْطَ»

'supplicate, you will be answered; ask, you will be given.'"

At-Tirmidhee related the same *Hadeeth* with this wording: "While the Messenger of Allāh ﷺ was seated, a man entered and prayed. He said, 'O Allāh, forgive me and have mercy on him.' The Messenger of Allāh ﷺ then said,

«عَجِلْتَ أَيُّهَا الْمُصَلِّي، إِذَا صَلَّيْتَ فَقَعَدْتَ، فَاحْمَدِ اللهِ بِمَا هُوَ أَهْلُهُ، وَصَلِّ عَلَيَّ، ثُمَّ ادْعُهُ»

"You have rushed [your supplication], O worshipper. When you pray and then sit, praise Allāh with praises He is deserving of and send prayers upon me; then invoke Him.'

Then another man prayed after that; he praised Allāh and sent prayers upon the Prophet ﷺ. The Prophet ﷺ said,

«ادْعُ تُجَبْ، وَسَلْ تُعْطَ»

"O worshipper, supplicate, you will be answered.'"[1]

[1] Related by At-Tirmidhee (3476), who said, "This *Hadeeth* is *Hasan*"; by

Ibn Mas'ood ﷺ related a similar narration, in which he ﷺ said, "I was once praying while Abu Bakr and 'Umar ﷺ were with the Prophet ﷺ. When I sat down, I began by praising Allāh and then sending prayers upon the Prophet ﷺ. I then supplicated for myself. The Prophet ﷺ then said,

«سَلْ تُعْطَهْ، سَلْ تُعْطَهْ»

"Ask, you will be given; ask, you will be given.'"[1]

13) Asking For One's Supplications To Be Answered By Dint Of Previously Performed Good Deeds

One increases the chances of his supplication being answered when one mentions a previously performed good deed prior to supplicating. The Prophet ﷺ related the story of three men, who were stuck in a cave when a large rock blocked off its entrance. They said to one another, "Think over the righteous deeds you performed for Allāh, and then invoke Allāh by them; perhaps Allāh will [then] make an opening for us [to leave]." Ahmad related the narration with this wording: "Then let each man invoke by the best deed he performed; perhaps Allāh will save us from this [predicament]."[2] Next, one of them mentioned the best deed he performed, after which he invoked Allāh ﷻ; the other two followed suit, and then Allāh ﷻ answered their supplications and saved them from destruction.

14) It Is Recommended To Invoke Allāh ﷻ With Supplications Whose Meanings Are Comprehensive Of All That Is Good

Supplications that are most comprehensive in their meanings of goodness are those supplications that are found in the Qur'an

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Abu Daawood (1481); by An-Nassaaee (1284), and the above-mentioned wording is from his narration of the *Hadeeth*. In grading the *Hadeeth*, Al-Albaanee said, "*Saheeh.*' (1217)

[1] Related by At-Tirmidhee (593); the above-mentioned wording is from his narration of the *Hadeeth*, and he said, "This *Hadeeth* is *Hasan Saheeh*." Ahmad related it as well (3654), but in truncated form."

[2] Related by Bukhaaree (5974), Muslim (2743), Ahmad (5937), and Abu Daawood (3387).

and Sunnah. The Qur'an is Allāh's speech – the highest and most noble speech. And the Sunnah too is revelation, which Allāh ﷻ inspired the Prophet ﷺ with. Not only in supplications, but in general, the Prophet ﷺ was blessed with epigrammatic speech – speech that consisted of few words but many, profound meanings. Therefore, we do not doubt that a person who invokes Allāh ﷻ with supplications taken from the Qur'an and Sunnah is more likely to have his supplications answered than a person who uses other supplications. Both the Qur'an and Sunnah contain many supplications, and though we cannot present all of them in this book since they are so many, we will now mention a few of them. You should notice that each of the following examples comprehends many good meanings.

Allāh ﷻ said:

﴿رَبَّنَآ ءَاتِنَا فِي ٱلدُّنْيَا حَسَنَةً وَفِي ٱلْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" (Qur'an 2:201)

And Allāh ﷻ said:

﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾﴾

"Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and makes us leaders for the Muttaqoon [pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]." (Qur'an 25:74)

And Allāh ﷻ said:

﴿رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾﴾

"Our Lord! We have wronged ourselves. If you forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Qur'an 7:23)

In a *Hadeeth* related by 'Aaisha ﵂, the Prophet ﷺ said,

«. . . يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

"...O the One Who turns hearts over (guiding some and leaving some astray), strengthen my heart upon Your religion."[1]

Abu Bakr ﵁ related that he asked the Messenger of Allāh ﷺ, "Teach me a supplication which I can supplicate with in my prayer." The Prophet ﷺ said,

«اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

"Say: O Allāh, I indeed wronged myself with a great deal of wrong, and none forgives sins except for You, so forgive me with a forgiveness from You; and have mercy on me. Indeed, you are Oft-Forgiving, Most Merciful."[2]

15) It Is Recommended To End One's Supplication With That Which Corresponds To What He Asked For

Allāh ﷻ said:

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ ۝٨﴾

"Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. You are the Bestower." (Qur'an 3:8)

Because the suppliant is asking Allāh ﷻ to bestow His mercy upon him, it is appropriate for him to finish his supplication by mentioning a corresponding quality of Allāh ﷻ: that He ﷻ is the Bestower. Here is another example; Allāh ﷻ said:

﴿رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَـٰمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾

[1] Related by Ahmad (24083).
[2] Related by Bukhaaree (834), Muslim (2705), Ahmad (8), At-Tirmidhee (3531), An-Nassaaee (1302), and Ibn Maajah (3835).

"Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise." (Qur'an 3:194)

Because the believers are asking their Lord to grant them what He promised them upon the tongues of His Messengers, it is appropriate that they complete the supplication by describing Allāh as being always true to His promise: "For You never break (Your) Promise." And in yet another example, Allāh related what 'Eesa said when he asked Allāh to send a table spread from heaven:

﴿قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾﴾

"Eesa (Jesus), son of Maryum (Mary), said: "O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers." (Qur'an 5:114)

Having asked for sustenance, 'Eesa appropriately finished his supplication by saying that Allāh is "the Best of sustainers."

These are examples that can be applied for any supplication. If you ask Allāh to bless you with a child, you can finish your supplication by saying, for example, that Allāh is the Bestower or the Provider. If you ask Allāh to forgive you your sins, you can finish yours supplication by saying that He is Oft-Forgiving, the Most-Merciful. And if you ask for wealth, you can finish your supplication by saying that He is the Provider and that He is Most Generous.

16) Supplicating After The Last Tashahud Of prayer And Before The *Tasleem* (The End Of The prayer)

'Abdullah Ibn Mas'ood related a *Hadeeth* in which the Messenger of Allāh taught the *Tashaahud* of the prayer (what one says during the sitting down phase of the prayer) to his Companions. Then explaining what one should do after

that and before making *Tasleem* (before ending the prayer), the Prophet ﷺ said,

«ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو»

"Then one may choose the supplication he likes most and [then] invoke [with it]."

Muslim related it thus:

«ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ»

"Then he may choose to ask for whatever he wants."[1]

We mentioned earlier that one should perform a good deed prior to supplicating, for that will increase the likelihood of his supplication being answered. prayer is one of the best deeds that a person can perform; it is one of the most beloved of deeds to Allāh ﷻ. During prayer, a worshipper speaks privately to his Lord, praising Him, invoking Him, and prostrating to Him. Then, at the end of the prayer, if the worshipper supplicates to his Lord, the likelihood of his supplication being answered increases. And the Prophet ﷺ exhorted the people of his Nation to supplicate after the *Tashahud*, just before the end of the prayer. This further points to the superiority of supplicating at that time.

Related Issue: An-Nawawee said, "Know that this supplication (the one that is performed after the final *Tashaahud*) is recommended and not compulsory. Unless one is leading the prayer, it is recommended to prolong this supplication. In performing this supplication, one may use any invocation, and one may ask for anything he wants from the affairs of the Hereafter or of this world. One may use invocations that are related from the *Sunnah*, or one may say whatever invocation comes to his mind, but the former kind of invocations are better. Also, invocations related from the *Sunnah* that are specific for this occasion are better than those that are specific to other occasions or those that are general."

[1] Related by Bukhaaree (835), Muslim (402), Ahmad (3615), An-Nassaaee (1163), Abu Daawood (968), and Ad-Daarimee (1341).

17) It Is Recommended To Supplicate When A Rooster Crows

In an authentic *Hadeeth,* the Prophet ﷺ said,

«إِذَا سَمِعْتُمْ صِيَاحَ الدِّيكَةِ فَاسْأَلُوا اللهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بِاللهِ مِنَ الشَّيْطَانِ فَإِنَّهُ رَأَى شَيْطَانًا»

"When you hear the crowing of a rooster, then ask Allāh from His Favor, for it [means that (the rooster)] has [just] seen an angel. And when you hear the braying of a donkey, then seek refuge in Allāh from the Shaitaan, for it [means that (the donkey)] has [just] seen a devil (a Shaitaan)."[1]

An-Nawawee related that Al-Qaadee gave the following explanation for the first part of the *Hadeeth*: "One supplicates on this occasion in the hope that the angels will say *Aameen* to one's supplication and that the angels will ask Allāh ﷻ for his forgiveness..."

18) Transgression In One's Supplication Is Forbidden

Allāh ﷻ said:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾﴾

"Invoke your Lord with humility and in secret. He likes not the aggressors." (Qur'an 7:55)

A transgressor of any kind is a person who is not loved by his Lord; furthermore, a transgressor is far away from having his supplications answered. A murderer is a transgressor, a tyrant is a transgressor, a thief is a transgressor - but how does one become a transgressor in his supplications? Ibn Taymiyyah, may Allāh have mercy on him, said, "Transgression in supplication occurs in different ways. A person becomes a transgressor in his supplications if he does one of the following: he asks Allāh ﷻ to help him in something that is *Haram* (for example, he asks Allāh ﷻ to help him steal); he asks for something that Allāh ﷻ does not

[1] Related by Bukhaaree (3303), Muslim (2729), Ahmad (8003), At-Tirmidhee (3459), and Abu Daawood (5102).

do, by asking, for instance, that he be made to live until the Day of Resurrection; he asks Allāh ﷻ to make him no longer require things that are necessary to human life, such as food and drink; he asks Allāh ﷻ to grant him the ability to see matters from the unseen world; he asks Allāh ﷻ to make him infallible; he asks Allāh ﷻ to provide him with a child, but through means other than lawful sexual intercourse with his wife (or with what his right hand owns); or he asks for anything else that is deemed a transgression, that Allāh ﷻ does not love, and that will result in Allāh ﷻ not loving the suppliant who asks for that thing. Transgression in supplication is also interpreted to mean raising one's voice as one is supplicating..."

'Abdullah Ibn Mughaffal ؓ heard his son say, "O Allāh, for when I enter it (Paradise), I ask You for the White Castle that is to the right of Paradise." 'Abdullah said, "My son, ask Allāh for Paradise, and take refuge with him from the Hellfire, for indeed, I heard the Messenger of Allāh ﷺ say,

«إِنَّهُ سَيَكُونُ فِي هَذِهِ الأُمَّةِ قَوْمٌ يَعْتَدُونَ فِي الطُّهُورِ وَالدُّعَاءِ»

"Verily, there will be a people in this Nation who will transgress in [their] purification and supplication."[1]

19) When One Is Supplicating, It Is Disliked For Him To Think Up An Invocation Of Rhyming Words

One should not be extravagant or affected when he invokes Allāh ﷻ, and concocting an invocation of rhyming words is a form of affectation. True, some of the Prophet's supplications contain a sequence of phrases whose endings rhyme, but his supplications were free from all affectation, and when rhyming did occur, it was not intentional, but rather came from the eloquence of the Prophet ﷺ. Ibn Hajr said, "This ruling is not overruled by what occurred in certain authentic *Ahadeeth*, for that (the Prophet's supplication containing rhyming) occurred unintentionally...for example, speak-

[1] Related by Ahmad (16359) and Abu Daawood (96). And Al-Albaanee ruled that it is *Saheeh*.

ing about *Jihad,* the Prophet ﷺ said,

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، هَازِمَ الأَحْزَابِ»

'Allāhummah Munizzalal-Kitaab, Sar'ee'ul-Hisaab, Haazimil-Ahzaab (O Allāh, Who has revealed the Book, Who is quick in reckoning, Who has defeated the (conspiring) parties.''[1]

And Ibn 'Abbaas ﷺ said to 'Ikrimah, "Watch out for rhymed supplications and avoid them, for I know that the Messenger of Allāh ﷺ and his Companions ﷺ would do exactly that (i.e., they would avoid rhymed supplications)."[2]

20) Asking Help For Sinning Or Breaking Off Ties Of Relation, Or Being Impatient For The Answer To One's Supplications – These Actions Prevent One's Supplications From Being Answered

The following prevent one's supplications from being answered: One invokes Allāh ﷻ to help him perform an unlawful act, one invokes Allāh ﷻ to help him sever ties with his relatives, or one becomes impatient in waiting for his supplications to be answered. Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«لَايَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ، مَالَمْ يَسْتَعْجِلْ»

"A slave will continue to be answered [in his supplications], as long as he doesn't invoke for a sin [to be carried out] or for breaking off ties of the womb (breaking off ties from relatives), and as long as he does not rush."

It was said, "O Messenger of Allāh, and what is rushing?" He ﷺ said,

«قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرَ يُسْتَجَبْ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدَعُ الدُّعَاءَ»

"He (the slave of Allāh) says, 'I supplicated and I supplicated,

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[1] Fathul-Baaree (11/143)
[2] Related by Bukhaaree (6337)

but I did not see my [supplications] answered; at that point he becomes weary and forsakes supplication."[1]

Related Issue: Abu Sa'eed ﷺ reported that the Prophet ﷺ said,

«مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةُ رَحِمٍ إِلَّا أَعْطَاهُ اللهُ بِهَا إِحْدَى ثَلَاثٍ: إِمَّا أَنْ تُعَجَّلَ لَهُ دَعْوَتُهُ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا، قَالُوا: إِذًا نُكْثِرُ، قَالَ: اللهُ أَكْثَرُ»

"No Muslim invokes with a supplication that doesn't contain sin or the severing of ties with relatives, except that Allāh gives him one of three things for it: either He will quicken [the answer] of his supplication, or He will save it for him in the Hereafter, or He will ward off from him an evil that is equal to it." The Companions ﷺ said, "Then we will [invoke] even more." He ﷺ said, "Allāh [answers] more [than you invoke] (This is another possible meaning: What Allāh ﷻ gives you from His favor and generosity and kindness is more than what He ﷻ gives you in return for your supplications. Scholars have mentioned other possible meanings as well)."[2]

Second Related Issue: The answer to one's supplication might be delayed due to some wisdom that is hidden to him, but that Allāh ﷻ knows. Every slave of Allāh ﷻ should therefore realize that Allāh's choice for him is better than his choice for his own self. If one invokes his Lord, if one continues to persistently invoke Him, if one invokes with humility, and if one avoids those matters that prevent his supplications from being answered, then he should not become impatient when the answer to his supplication is delayed.

Even when a suppliant does all that is required of him for his supplication to be answered, he still might not get what he asked

[1] Related by Bukhaaree, Muslim (2735), Ahmad (9939), At-Tirmidhee (3387), Abu Daawood (1484), Ibn Maajah (3853), and Maalik (495). And the above-mentioned wording is from Muslim's narration of the *Hadeeth.*

[2] Related by Ahmad (10794).

for. This does not mean that Allāh ﷻ does not love him. Ibraaheem ﷺ asked for his father to be forgiven, and Nooh ﷺ asked for his son to be saved; yet the supplications of these two noble Messengers were not answered. Allāh ﷻ willed for something else to happen, and because of a wisdom that He ﷻ knows, He ﷻ didn't give them what they asked for. Allāh ﷻ is the Creator of all creation; all of creation is under His dominion and control. That being the case, one should not become impatient or forsake invoking Allāh ﷻ; rather, he should continue and persist in his supplications, knowing that the act of supplication is worship, for which he will be rewarded.

21) Eating From Unlawfully Derived Wealth Prevents One's Supplications From Being Answered

Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«أَيُّهَا النَّاسُ إِنَّ اللهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُواْ صَٰلِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾»

"O people, verily Allāh is Tayyib (Good, Pure), and He accepts only that which is Tayyib (good and pure). And Allāh gave the believers the same command that He ﷻ ordered the Messengers with: "O (you) Messengers! Eat of the Tayibaat [all kinds of Halal (legal) foods which Allāh has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.], and do righteous deeds. Verily! I am Well-Acquainted with what you do." (Qur'an 23:51)

And Allāh said,

«﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟»

"O you who believe (in the Oneness of Allāh – Islamic Monotheism)! Eat of the lawful things that We have provided

you with." (Qur'an 2:172) The Prophet ﷺ then mentioned the man who was on a long journey, whose hair was disheveled, and who was dust-covered. That man extended his hands to the sky [and said], "O my Lord, O my Lord," but his food was Haram (unlawful), his drink was Haram, and his clothing was Haram: "So then how could his [supplications] have been answered."[1]

"So then how could his supplications have been answered," means, how could a person of that description hope for his supplications to be answered.

Consider his outward description: he had endured the hardship of a long journey; his hair was disheveled; his feet and body were dust-covered; and he raised his hands, asking of his Lord. A person of that description should be very hopeful of having his supplications answered. Yet the suppliant in question had an added element to his description, one that was not visibly perceivable on his person: he ate from *Haram* (unlawful) sources, and from the evil effects of eating from unlawful sources is being prevented from having one's supplications answered.

22) Times, Places, And Situations Wherein One's Supplications Are Most-Likely To Be Answered

a) During the last third of the night: Among the authentic narrations that prove this point, is the *Hadeeth* of Abu Hurairah ﷺ, who related that the Messenger of Allāh ﷺ said,

«يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ! مَنْ يَسْأَلُنِي فَأُعْطِيَهُ! مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ!»

"Our Lord, Tabaaraka Wa-Ta'aalah (Blessed and Exalted is He!), descends every night to the lowest heaven, when the last third of the night remains. He says, 'Who will invoke Me, so that I will answer him. Who will ask Me, so that I will give him. And who

[1] Related by Muslim (1015), Ahmad (8148), At-Tirmidhee (2989), and Ad-Daarimee (2717).

will ask forgiveness from me, so that I will forgive him."[1]

b) While one is prostrating: Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ»

"The closest a slave is to his Lord occurs when he is prostrating; so supplicate much [while you are prostrating]."[2]

A slave of Allāh is closest to his Lord while he is prostrating perhaps because of the servitude, the submission, the humility, and the poverty that are all implied by the position of prostration, meanings that are not found to the same degree in any other position. A person who prostrates places his forehead on the same ground that people walk on, yet that does not bother him. In that position of humility and lowness, he verbally acknowledges the perfection of Allāh ﷻ, saying, "*Subhaana Rabbiyal 'Aalaa* (How perfect Allāh is, the Most-High!)." Being in such a position, the suppliant is the closest he becomes to his Lord, and is therefore likely to have his supplications answered. And Allāh ﷻ knows best.

c) Between the ***Adhaan*** **and the** ***Iqaamah***: **Anas Ibn Maalik** ﷺ **reported that the Prophet** ﷺ **said,**

«الدُّعَاءُ لَا يُرَدُّ بَيْنَ الأَذَانِ وَالإِقَامَةِ»

"Between the Adhaan and the Iqaamah, supplication is not rejected."[3]

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[1] Related by Bukhaaree (1145), Muslim (758), Ahmad (7576), At-Tirmidhee (446), Abu Daawood (1315), Ibn Maajah (1366), Ad-Daarimee (1478), and Maalik (496). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth*.

[2] Related by Muslim (482), Ahmad (9165), An-Nassaaee (1137), and Abu Daawood (875).

[3] Related by At-Tirmidhee (212), who said, "This *Hadeeth* is *Hasan Saheeh*"; by Ahmad (11790); and by Abu Dawood, and Al-Albaanee ruled that his narration is authentic (521).

d) On Friday, during an hour wherein supplications are answered: Abu Hurairah ﷺ reported that the Messenger of Allāh ﷺ mentioned Friday and then said,

«فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ»

"During it there is an hour – no Muslim is in harmony with it as he stands, praying and asking Allāh, the Exalted, for something, except that He (Allāh) gives it to him."

The Prophet ﷺ then signaled with his hand, indicated how short that [special] period of time is.[1]

Related Issue: "An hour" does not necessarily mean 'hour' in the commonly used sense - sixty minutes. In fact, scholars greatly disagree about when exactly the aforementioned hour is; Ibn Hajr enumerated 42 different opinions. Two of those views stand out as being strongest and best supported by proofs. According to the first view, the hour begins when the *Imam* sits down (for the Friday sermon) until the time that the Friday (*Jumu'ah*) prayer ends. Abu Burdah, the son of Abu Moosa Al-Ash'aree ﷺ, said, "'Abdullah Ibn 'Umar ﷺ said to me, 'Did you hear your father relate anything from the Messenger of Allāh ﷺ about the hour of *Jumu'ah* (Friday).' I said, 'Yes, I heard him say: I heard the Messenger of Allāh ﷺ say:

«هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ»

"It is from when the Imam sits down until the prayer (i.e., the Jumu'ah prayer) ends.'"[2]

And according to the second view, it is the last hour of Friday (meaning, the hour before sunset on Friday; what follows sunset on Friday, according to the Islamic meaning, is referred to as the

[1] Related by Bukhaaree (935), Muslim (852), Ahmad (7111), An-Nassaaee (1431), Abu Daawood (1046), At-Tirmidhee (491), Ibn Maajah (1137), and Maalik (242). At-Tirmidhee said, "This *Hadeeth* is *Hasan Saheeh*."

[2] Related by Muslim (853) and Abu Daawood (1049).

night of Saturday). Jaabir Ibn 'Abdullah ﷺ related that the Messenger of Allāh ﷺ said,

«يَوْمَ الْجُمُعَةِ ثِنْتَا عَشْرَةَ يُرِيدُ سَاعَةً لَا يُوجَدُ مُسْلِمٌ يَسْأَلُ اللهَ عَزَّ وَجَلَّ شَيْئًا إِلَّا آتَاهُ اللهُ عَزَّ وَجَلَّ فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ»

"The day of Friday is 12 – he ﷺ means one of those hours – and there is no Muslim who asks Allāh (during that hour) 'Azza Wa-Jall (The Possessor of Might and Majesty) for something, except that Allāh 'Azza Wa-Jall gives to him, so search out for it in the last hour after Al-'Asr."[1]

Ibn Al-Qayyim combined the two views when he said: "Both (both during the *Jumu'ah* prayer – from when the *Imam* sits until the prayer is over – and the last hour of the day) are hours wherein supplications are answered, even though the specified hour is the hour after *'Asr*, for it is a specific time during the day that does not vary. Conversely, the hour of the [*Jumu'ah*] prayer varies in its time, yet it too is an hour wherein supplications are answered. Muslims gather, pray, and beseech Allāh ﷻ with humility, and all of that makes it more likely that their supplications will be answered. Hence, the different *Ahadeeth* are in harmony with one another; the Prophet ﷺ exhorted his Nation to supplicate and sincerely beseech Allāh ﷻ during the aforesaid two hours."

Ibn Hajr said, "This is similar to the saying of Ibn 'Abdul-Barr: one should strive to supplicate during the said two times. And before him, Imam Ahmad said the same. This view is best because it combines the meanings [of different *Ahadeeth*, as opposed to ruling by one and disregarding the others]. Ibn Al-Muneer said, 'It becomes known, then, that the benefit of not specifying the exact hour is so that people will pray and supplicate often [in the hope of finding that hour]. If the hour

[1] Ibn Hajr said, "Related by Abu Daawood (1048); An-Nassaaee (1389); and Al-Haakim, with a *Hasan* chain from Abu Salamah, from Jaabir ﷺ, *Marfoo'an* (i.e., the narration is from the Prophet ﷺ). And in Saheeh Abee Daawood, Al-Albaanee gave the *Hadeeth* a '*Saheeh*' grade.

were specified, then people would rely on it and forsake supplicating at other times. With this understanding in mind, it is surprising to see people who want to know precisely when the hour is."

e) When a fasting person breaks his fast: Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الصَّائِمُ حَتَّى يُفْطِرَ. . الحديث»

"Three [people] do not have their supplications rejected: the fasting person until he breaks his fast..."[1]

f) The supplication of a person who is wronged, of the traveler, and of a father against his son: Ibn 'Abbaas ﷺ reported that the Messenger of Allāh ﷺ said the following words to Mu'aadh Ibn Jabal ﷺ upon sending him to Yemen:

«إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ»

"Verily, you are going to a people from the People of the Book. When you reach them, then invite them to bear witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh..."

And he ﷺ went on to say,

«وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللهِ حِجَابٌ»

"And protect yourself from the supplication of the wronged person, for indeed, there is no veil between him and Allāh."[2]

And Abu Hurairah ﷺ related that the Messenger of Allāh ﷺ said,

[1] Related by At-Tirmidhee, who said, "This *Hadeeth* is *Hasan*"; by Ibn Maajah (1752), and in grading his narration, Al-Albaanee ruled that it is authentic (1432-1779).

[2] Related by Bukhaaree (1496), Muslim (19), Ahmad (2072), At-Tirmidhee (625), An-Nassaaee (2435), Abu Daawood (1584), Ibn Maajah (1783), and Ad-Daarimee (1614).

«ثَلَاثُ دَعْوَاتٍ مُسْتَجَابَاتٍ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ»

"Three supplications that are answered and about which there is no doubt (i.e., no doubt that they will be answered): the supplication of the person who is wronged, the supplication of the traveler, and the supplication of the father against his son."

The person who wrongs others should desist from his wrong-doing, for there is no veil between Allāh and the people he wronged; their supplications are quickly answered. The traveler should take advantage of his time by invoking Allāh ﷻ, for his supplications are answered. And parents should be careful not invoke Allāh ﷻ against their children; a father's supplication is answered, and in the heat of his anger, he may say words that he will later regret.

g) During battle and when the call to prayer is made: Sahl Ibn Sa'ad ﷺ reported that the Messenger of Allāh ﷺ said,

«ثِنْتَانِ لَا تُرَدَّانِ أَوْ قَلَّمَا تُرَدَّانِ: الدُّعَاءُ عِنْدَ النِّدَاءِ، وَعِنْدَ البَأْسِ حِينَ يَلْحَمُ بَعْضُهُمْ بَعْضًا»

"Two [supplications] are not rejected or are rarely rejected: supplication at the time of the call [to prayer] and when the battle becomes intense, when they [the fighting armies] clash and fight intensely."[1]

h) During times of affliction, or when one has a specific need, one may supplicate with the invocation of Dheen-Noon: Sa'ad Ibn Abee Waqqaas ﷺ related that the Messenger of Allāh ﷺ said,

«دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

[1] Related by Abu Daawood (2540), and one narration contains an addition from Sahl Ibn Sa'ad ﷺ from the Prophet ﷺ: "And the time of rain." Al-Albaanee said, "With the exception of, 'and the time of rain,' it is authentic. Ad-Daarimee related the same (1200).

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللهُ لَهُ»

"This is the invocation of Dheen-Noon which he supplicated with when he was inside the belly of the whale: 'None has the right to be worshipped but You (O Allāh); how perfect You are! Verily, I was from the wrongdoers.' No Muslim man supplicates with it concerning anything except that Allāh answers [his supplication] for him."[1]

i) When it is raining: The following is related in a *Hadeeth*: "Seek to supplicate when armies meet, when the *Iqaamah* for prayer is made, and when it is raining."[2]

23) Situations Wherein One Can Reasonably Hope For His Supplications To Be Answered

a) The night of 'Arafah, for those that are there at the Mawqif (those that are performing *Hajj*): The Prophet ﷺ legislated that, on the Day of 'Arafah, pilgrims should combine the *Dhuhr* and *'Asr* prayer and perform them during the time for *Dhuhr*, so that each pilgrim can then free himself to supplicate to Allāh ﷻ. During *Hajj* and on the Day of 'Arafah, when the Prophet ﷺ finished performing the two prayers, he went to Al-Mawqif, beneath the mountain. There he stopped, remained on his mount, and supplicated to his Lord, continuing to do so until the setting of the sun.[3] Allāh ﷻ loves the throng of people that gather there to supplicate; in fact, He ﷻ displays them to the angels. The Day of 'Arafah

[1] Related by At-Tirmidhee (3505) and Ahmad (1465). The commentators of Al-Musnad said, "Its chain is *Hasan*." (Musnad Ahmad (3/66).

[2] Related by Ash-Shaafi'ee in Al-Umm (2/223-224). Al-Albaanee said, "Its chain is weak...but the *Hadeeth* has other narrations that attest to it. Even if its individual words are weak, when other [chains] are combined with this *Mursal* [narration] it becomes stronger and rises to the level of *Hasan, InshaAllāh*." (Refer to As-Silsilatus-Saheehah 1469).

[3] Refer to Saheeh Muslim (1218).

is a day wherein many people are freed from the Hellfire. 'Aaisha ﵂, the Mother of the Believers, related (her father ﵁ related the same) that the Messenger of Allāh ﷺ said,

«مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ، فَيَقُولُ: مَا أَرَادَ هَؤُلَاءِ»

"On no day does Allāh ﷻ free more slaves from the Hellfire than on the Day of 'Arafah. He ﷻ indeed draws near, displays them (the pilgrims) to the angels, and then says, 'What do these want?'"[1]

b) When one is at As-Safa and Al-Marwa: When the Prophet ﷺ came near As-Safa during the Farewell Pilgrimage, he ﷺ recited,

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾

"Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh",

after which he ﷺ said,

«أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ»

"I begin with what Allāh began with,"

and so he ﷺ began with As-Safa, climbing it until he saw the House (the Ka'bah). He ﷺ then faced the *Qiblah,* mentioned the phrase of *Tawheed,* and magnified Allāh ﷻ. And he ﷺ said,

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ»

"None has the right to be worshipped except Allāh alone. He fulfilled His promise, aided His servant, and single-handedly defeated the allies."

He ﷺ said the same three times; and during the interval between each time, he ﷺ supplicated. Next, he ﷺ descended and proceeded to Al-Marwah; he ﷺ did the same at Al-Marwah as

[1] Related by Muslim (1348), An-Nassaaee (3003), and Ibn Maajah (3014).

he ﷺ did at As-Safa.[1]

c) During *Hajj,* After A Pilgrim Pelts The Smaller And Middle *Jamarah*: Saalim Ibn 'Abdullah related that 'Abdullah Ibn 'Umar ﷺ would pelt the closest *Jamarah* with seven pebbles, making *Takbeer* (i.e., saying, *'Allāhuakbar,'* Allāh is the Greatest) after [the throwing of] each pebble. Then he would proceed, going to low ground, where he would stand, face the *Qiblah,* and remain standing for a long time. While standing, he would supplicate and raise his hands. Then he would pelt the middle *Jamarah* in the same manner, after which he would head to his left, to low ground, where he would stand for a long time, facing the *Qiblah,* supplicating, and raising his hands. Then he would pelt the *Dhaat Al-'Aqabah* Jamarah from the inside of the valley, and he would not stand afterwards. [Explaining these actions,] he ﷺ said, "This is what I saw the Messenger of Allāh ﷺ do."[2]

This work was completed on Monday night, the 27th of Rabee'ul-Awwal, 1420 years after the blessed Hijrah (Migration) of the Prophet ﷺ. All praise is to Allāh, and it is by His Grace and Kindness [that good deeds are performed].

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[1] Muslim related this *Hadeeth* from Jaabir ﷺ (1218).

[2] Related by Bukhaaree (1753), Ahmad (6368), An-Nassaaee (3083), Ibn Maajah (3032), and Ad-Daarimee (1903). And the above-mentioned wording is from Bukhaaree's narration of the *Hadeeth.*